THE UNITARIAN

JANUARY 1908

A MAGAZINE OF DEFINITE PROGRESS AND A VIRILE OPTIMISM IN RELIGION

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EDITED FROM THE NEW YORK UNITARIAN HEADQUARTERS 104 EAST TWENTIETH STREET NEW YORK, AND ISSUED THE FIRST DAY OF EACH MONTH

ONE DOLLAR A YEAR

TEN CENTS A COPY

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With headquarters in the building of the **American Unitarian Association, 25 Beacon Street, Boston, Mass.**

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

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THE UNITARIAN

Editorial Rooms 104 East Twentieth Street New York

GEORGE H. BADGER, Editor.

Contributing Editors; REV. THOMAS R. SLICER, of New York, REV. JABEZ T. SUNDERLAND, of Hartford, Ct., PRES. FRANKLIN C. SOUTHWORTH, of Meadville Theological School, Meadville, Pa., REV. THOMAS VANNESS, of Boston, Mass., REV. WILSON M BACKUS, of Chicago, Ill., REV. HENRY WILDER FOOTE, of Ann Arbor, Mich., REV. HARRY ELMER GILCHRIST, of New Oreans La.

Published by T. FORTSON PRUETT, Sidney, N. Y.

CHANGE OF ADDRESS. Subscribers requesting a change of address must give OLD as well as the NEW address.

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Send remittances for subscriptions by Check, Money Order or Registered Letter, made payable to THE UNITARIAN, and address our New York office, 104 East Twentieth Street.

Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the Act of Congress of March 3, 1879.

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An attractive cover in green cloth, prettily decorated, with a white water-lily in the centre, led us to pick up Mr. Badger's book in Boston, and it has been a pleasure to read its four chapters on the voyage home. The book is altogether one of the happiest of the recent publications of the American Unitarian Association, both as to form and contents, and that is saying a good deal. The four chapters printed in large clear type on ample pages, with decorated borders, with apt use of parables from nature, of which "The Water Star" is the first, teach true lessons of the higher life. The other three chapters are on "Landscape of the Soul", "The Haunts of the Hind", and "Do We See Nature?"

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Pittsburg (Pa.) Bulletin

Perhaps these beautiful thoughts should be called parables or sermons, rather than essays for they are both. They embody highest teaching in simplest language and are studded with anecdotes and examples by way of illustration which will make them plain to the simplest reader.

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Direct, forceful, full of apt suggestiveness.

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The author speaks in parables—his parables are certainly entertaining and the wisdom he imparts through them most wholesome.

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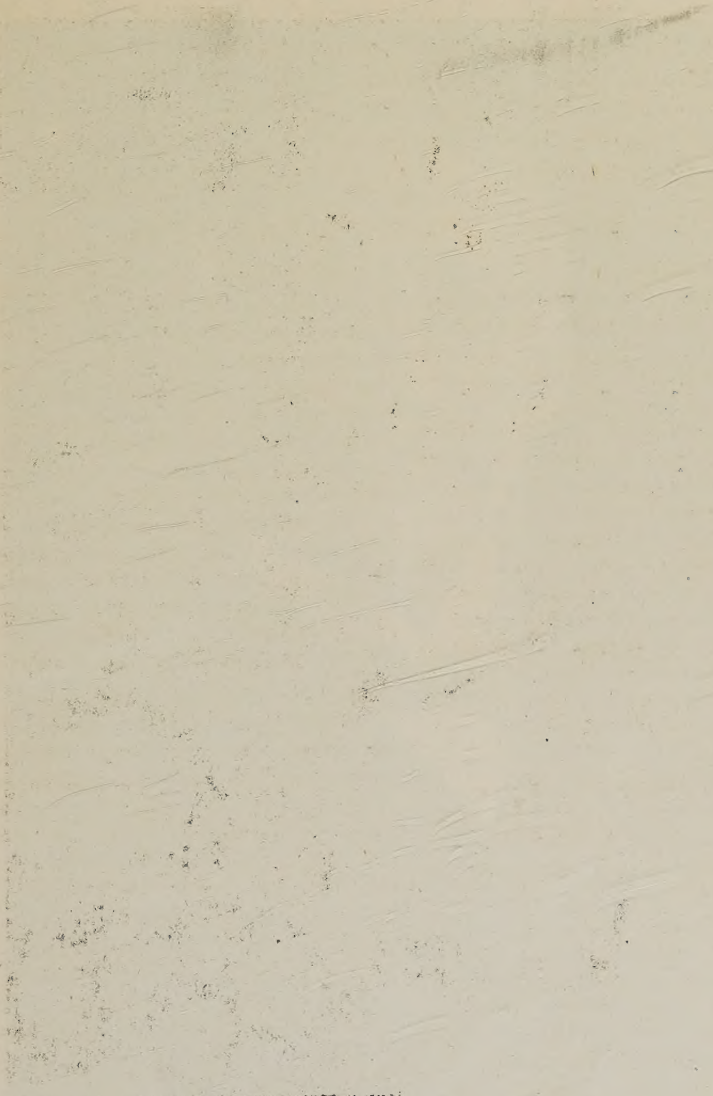
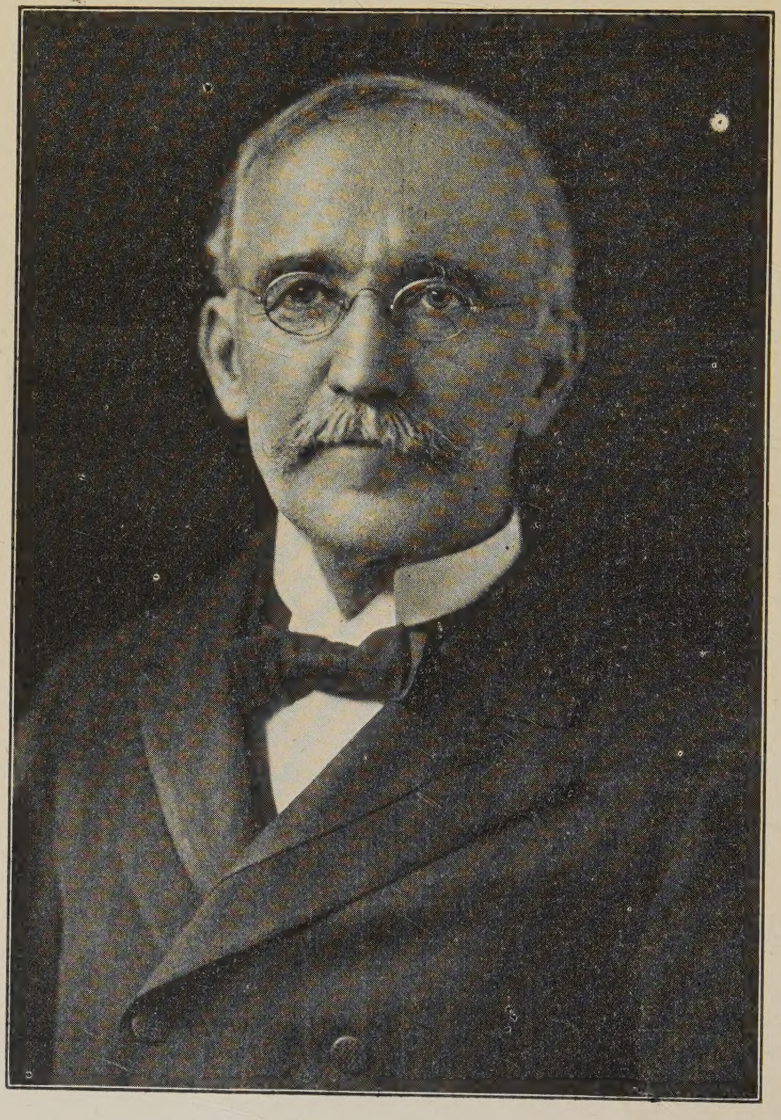
American Unitarian Association, Boston





REV. JABEZ THOMAS SUNDERLAND
Minister First Unitarian Congregational Society, Hartford, Conn.

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THE UNITARIAN.

Vol. III. (New Series.) JANUARY, 1908 No. 1

IN a certain sense nothing in particular begins or ends with the first of January, for the date finds most of us just in the midst of things: the season at its height of activity; the winter at its depth of bleak austerity, and the world gloriously out of the habit of making sharp transitions anywhere. Yet the custom of affecting a "beginning-state-of-mind" about this time is not unwholesome; and we congratulate our readers all on the good things they are resolving upon, and the bright things to which they are looking forward. For the cause of the liberal faith,—i. e., the increase of men's confidence in a rationally joyous (though serious) interpretation of the vital facts of being, the time is auspicious. We ought to make some history in the year 1908. Verily the fault shall lie not in our stars but in ourselves if we do not.

THE new year, indeed, opens with a certain sinister outlook. The financial uphe val which so ransacked Wall Street and other monetary centers in November cannot fail to have after-effects of dismay for our whole industrial world. "We may expect a lean year", someone in place to know things has warned us. Perhaps: yet why have it a lean year under any circumstances? Suppose there be a pinch upon all of our incomes this year, as probably there may be? Suppose yet every body honestly enlisted in the cause of religious progress be all the more determined that the church shall not be the first thing but the last thing to suffer:—suppose we all insist upon loyalty to our ideals as not least amongst our responsibilities of a testing year, and that economies be kept out of our urgency for righteousness and honor as long as possible? What a vindication of our hopefulness for the *real things of Unitarian progress* it would be if 1908, though a lean year for things in general, should turn out to be a fat year (even in the financial sense) for our missionary cause!

THE UNITARIAN *makes no abatement of its urgency for one hundred thousand dollars for the A. U A before May first, nineteen hundred and eight.*

THE Y. M. C. A. has been for many years a noble agency for practical good throughout the length and breadth of the land; but all these years its nobility of ideal has been clouded by an ignoble and pusillanimous bigotry. We rejoice to note that at the last national gathering its noble ideal made conspicuous encroachment on the area of its ignoble limitation. Heretofore nobody but members of evangelical churches could have a voice in its affairs, although all might share of the advantages of the organi-

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zation. Now exception is made from this narrowing code for college branches: and if any other branches have courage to disregard the ancient taboo on "liberal Christian" young men, no higher power can call them to account. We congratulate our brothers of the Y. M. C. A. on their new "law of liberty". There is no fear that either Unitarians or Universalists, Jews, Mohammedans or infidels will steal their organization from them. There used to be more danger that prigs and bigots would prevent their worthy work from the glory of its best achievement. The peril, we fear, was not always escaped either: but a better day now dawns.

ONE hundred years ago, the 17th of last month, was born one of the most sweetly persuasive and insistently inspiring of the New England prophets of the larger faith. John Greenleaf Whittier was not a Unitarian in formal fellowship, and we would decry any forced endeavor to make out that he was through and through a Unitarian (in any poor anti-trinitarian sense of of the word) in theological conviction. His kinship was more naturally with the liberal orthodoxy of our own time, which was not the liberal orthodoxy of his own time. However that may be —and the point is hardly worth discussing—he was indeed the singer of a gospel noble and free and progressive, —full of sweet reasonableness and the sort of light that had much soul-warmth in it, too. Best of all there was never failing the sturdy note of ethical enthusiasm: the faith that makes faithful: the religion that prays itself out in achievement of character. It was this characteristic more than any other that made him so near akin to the avowedly Unitarian poets of New England: Emerson, Lowell, Longfellow and Holmes. We like it rather well that one of this notable group cannot be specifically counted in with our formal fellowship: for the distinction of the faith which they all shared together was not a distinction that could be sectarianized: its accent was of universality in growing liberty. Of course that is the real Unitarianism— but a good many large-souled men, including Whittier, have not discovered it. Perhaps we Unitarians are a part of the reason!

IN the official report of the December meeting of the Directors of the American Unitarian Association we read:

> Certain resolutions were received from the Middle States Conference and the President was requested to reply setting forth the attitude of the directors in regard to the matters referred to in the resolutions.

It will certainly be very gratifying to have set forth the views of the Directors on the important issues presented in these resolutions; for the board is made up of men and women of exceptional intelligence and devotion to our cause, and any statement of their views which President Eliot may formulate for them will make interesting and suggestive reading. Yet of course the main point will not be lost sight of: that what the resolutions ask for is a general opportunity for discussion of these issues, not by the Directors, but by the constituents of the Directors at the annual meeting in May. For the matters touched upon in these resolutions do not concern the duties or prerogatives of the officers of the A. U. A. or the method of their administration. We all heartily agree

as to the efficiency of their service, and the fidelity with which officers and directors are meeting their trust. The issues here invo ved are more delicate, from the Directors' point of view, and such as might lead to some natural reticence on their part: for they have to do with the relation of the Directors to their constituents; the character of that constituency, the method which that constituency may most wisely use in electing directors, etc.

On these issues we are sure that the present officers and directors must have definite and intelligent conviction, and we have good reason for believing that these views largely coincide with those which lie behind the resolutions passed by the Middle States Conference. But from the nature of the case the first motion "for reform in the electorate" comes more graciously "from the floor" than from those who hold office by choice of that electorate. The Conference of the Middle States and Canada, made up of churches strongly supporting the A. U. A. and entitled to representation at its meeting has assumed the privilege of "speaking from the floor" in utmost friendliness and courtesy. The thing they specifically ask for is opportunity for discussion at the next annual meeting. Their resolutions in full are these:

Resolved, That the hearty congratulations of this Conference be sent to the American Unitarian Association for the unprecedented financial showing of the past year, and for the zeal and energy on the part of its officers which such a showing indicates. In order that the interest of our churches in the work of the Association may not diminish but may grow steadily greater, we recommend to its officers the presentation of a plan for general discussion at its next annual meeting by which:

First, the voices of local conferences may be heard in the nomination of its officers and directors.

Secondly, in the election of officers and directors the life membership vote may be gradually eliminated and the electorate made wholly representative.

Thirdly, any projected changes in the general policy of the Association may first receive full and free discussion at the annual meeting, and if possible at the local conferences.

THE editors of the "Annals of the American Academy of Political and Social Science" for November have done a very wise thing. They have devoted practically the whole issue to a series of papers on "The Social Work of the Church". Thirteen carefully prepared papers are here presented by men selected for their actual acquaintance with the issues involved, treating, among other things, with "The Church and its Social Aspects," "The Church and the Working Man", "Modern Principles of Foreign Missions", "The Christian Settlement", "Social Work of a Suburban Church", "Social Work in a Factory Town", "The Church and Philanthropy". The value of the series is two-fold. It is good to have presented such an exhibit of what is actually being done by the churches for "social betterment". Some good people who know all about the churches without going near them ("because they have no use for that sort of thing") may be surprised to discover how wide-ranging is the real service of the church in these things: and how actually serious is their practical grappling with the real problems of civic life. But besides that, it is good to have the churches themselves brought to the point of view where they must give account of themselves in terms of actual realization of the Christ-ideal. For nobody can escape the conviction in reading these papers

that though much worthy work is being done by the churches in these directions, the whole aggregate does not begin to be what it might be: and there is a suspicion of its all being but the "by-product" of the great machinery of ecclesiastical organization, instead of the chief output.

THE CHALLENGE OF OUR YOUNG PEOPLE.

A friend of ours, who has dyspepsia, complains that while the Unitarian church *ought* to be the "church universal" and hospitable to everybody, as a plain cold fact it *is* a church conducted exclusively for the edification and comfort of the middle aged. Elderly people find themselves increasingly discomfited before the ever-shifting van-line of our progressive gospel; while the young people are virtually left out of the account. "Your average Unitarian sermon", he avers, "is addressed solely to the experience of sedate maturity; your missionary propaganda is devoid of all dramatic thrill such as youthful imagination craves; your average Sunday School goes by default; and your 'Young People's Religious Union', which one might expect to be the most alert and healthily wide-ranging of all religious "Junge-bunde" drifts on in a placid state of bewilderment as to what it really is alive for".

Of course my friend is mistaken: his view of things is grossly and dyspeptically wrong. It is not worth while spending time to point out the details of his perverse inaccuracy, they are so obvious. More pertinent will be some thought as to the possibility of making the contrast between his wierd misconception of things and things as they really are more vivid in its contrast, and our escape from the ludicrous reproach of being merely a "middle-aged man's church" a little more indubitable.

And we address ourselves directly to the matter of our young people. There is no doubt about it: the liberal gospel which we profess ought to be one exhileratingly attractive to the zest of youth. It is vital, unhackneyed, freshly progressive, and has challenge for intellectual courage and spiritual adventure finely involved in its inevitable program. No other church had ever such an opportunity as regards adolescent thought and experience. It would be a thousand pities should we miss a shred of that opportunity.

We make plea that the crux of the whole matter lies in the Sunday-School:—or some virile outgrowth of that good institution now handicapped by that not altogether fortunate name. How splendidly stimulating is the challenge of our Unitiarian Sunday School opportunity, when once we glimpse it generously! We are hampered by no fettering traditions; there are no dogmatic obstacles to our taking full courage of our most searching originalities of ideal. We have a view of religion that can staunchly stand up before the utter pedagogic method; and the liberal temper of mind is distinctly educative.

Nor have we wholly failed before the vision of our ideal. Our Sunday School Society is, this year, eighty years old: and its eighty years have been most worthy. To-day that society is publisher of a notable series of lesson manuals—the best to be had, anywhere, —and a most successful Hymnal; and it is sponsor for the wide-spread use of a symbol of progressive religion singularly happy, in "Our Faith".

Yet, of course, to be satisfied with

the past merely is to be impotent for the future. Nobody can escape the realization that we have not yet met anywhere near the whole of our Sunday School opportunity; *and it is just about time to make a strong, decisive, eagerly assertive advance to better things.*

For instance, the lesson manuals already published are good and the best there are: but not nearly good enough for 1908. We need better focussing, more resolute straight-lining of pedagogic purpose: less scattering by-play in the side-paths of spiritual dilletanteism: more robustness of ethical passion. We need more earnest grappling with the problem of a competent teaching force:—the discovery perhaps that it is better worth while for a church to put money into hired Sunday School teachers than hired church quartets, if it cannot afford both. Most of all we need a systematically prosecuted campaign of education in the vital issues of method, and the radically-changed view-point of modern Sunday School purpose: we need more Sunday School *conferences* that are not mere program-functions: we need a summer school for Sunday School workers—at the Isles of Shoals or elsewhere—and of course we need a new generation of alert, progressive, keenly-enlisted, and tremendously-in-earnest leaders in the new method of enthusiasm.

The Unitarian Sunday School ought to be a vast deal better than any other Sunday School, through the privilege of its liberty; but that means that it must dare to be very different from what many other Sunday Schools persist in being.

The situation must be frankly faced. No church can be wholesomely recruited or maintained solely from the ranks of the middle-aged. We must "grow-up" our vital recruits; we must fix religion, *and our sort of religion*, in the ardor and sensitivity of adolescent youth: we must do it thoroughly, eagerly, and with progressive sanity. We must discover for ourselves, (and force the campaign of discovery on the whole constituency of our churches,) that the Sunday School job is the most tremendously important enterprise on our hands:—and the year 1908 will prove a good year for insistence that we will not stand still.

The field for the Y. P. R. U. we insist, is strictly correlative to that of the Sunday School and should never be dealt with from any other point of view. We like the optimism and persistence of our Young People's body and we wish it were bigger and with wider geographic range. We wish too that it had courage of more originality: that it would forget altogether that there ever was a "Christian Endeavor" movement or a "Christian Union" movement even, and work out its destiny on daringly different lines. We think that the Y. P. R. U. needs leadership born out of a little maturer experience and more thoughtfully developed method. But whatever it is or can be, must grow out of a changed and more robustly developed ideal of Sunday School efficiency. The issue is vitally pedagogic;—the change to better method must be at the foundation. The Unitarian chance to make the change is fortunately challenging: and now is the time to begin it.

"I but open my eyes, and perfection, no more and no less
In the kind I imagined, full-fronts me, and God is seen God
In the star, in the stone, in the flesh, in the soul and the clod."

—*Robert Browning.*

Some Aspects of Public Worship

BY REV. LOUIS C. CORNISH

IN considering the intricate and vastly significant problem of public worship, it is far easier to point to the difficulties than it is to suggest their solution. Discussion, however, may help at least to a clearer understanding of the direction in which some adequate solution may wisely be sought.

The difficulties are twofold. On the one hand, much of our public worship, Catholic and Protestant alike, is a reflection of old time custom rather than an expression of modern faith. On the other hand, not a few attempts to express modern faith in public worship err in appealing almost exclusively to the reason, ignoring the necessary appeal to the heart. Both the blind following of custom and the barren appeal to the reason find abundant demonstration in our present ecclesiastical routine.

The mass in the Roman Churches is the survival of ancient custom, endeared to the heart of many, but largely divorced from clear modern thinking. The architecture, the elaboration of music and color and stately ritual, minister to the heart and, blending, center the worshipper's thought upon the sacred miracle of the mass. So long as he believes in the miracle, the whole procedure is an admirable means toward its end. The worshipper adores God, his soul touches the Eternal. He is prompted to reconsecration and the contemplation of things divine. But when the worshipper ceases to believe in the miracle, the great historic ceremony no longer edifies. It is empty of true worship. It disputes his reason, and in the end will not touch his heart.

Protestant worship, especially non-liturgical worship, has largely addressed itself to the mind, holding perhaps that with the mind duly satisfied the heart will find its own. The historic reason for this procedure is of course apparent, its roots are deep in the Reformation; Protestantism in its thousand forms is still a protest against irrational conformity. This thinking men will hardly lessen. But we are beginning to question whether the heart unaided can find its own. A sense of dependence on God, recognition of the vast mystery of the God-life which surrounds us, reverent outreaching of the heart toward the highest thus revealed, these essential benefits should be conferred on each individual by public worship. It may be fairly said that many Protestant attemps at public worship are scarcely better able to succeed in conferring these benefits than is the mass Aiming primarily, almost exclusively, to satisfy the intellect, a purpose of course that in itself is necessary and admirable, they somehow fail to move the heart. Much as the Roman Church centers its procedure on a ritual event, so not a little of the Protestant worship centers on an address, which may be as far as the mass from the real center of impulses, and actions, and living. Leading the mind from granted premises through illuminating definition, the address ends in conclusions irrefutably advantageous; but unless it also touches the heart, that center of impulses and root of human activity, unless it makes a man love the Lord as well as behold his handiwork, then in the majority of lives it will be only remotely helpful, if it be helpful at all. If we would live in holy ways we must love them. The listener must become the worshipper. The thinking mind must be transformed into the understanding heart.

Few realize how our Protestant worship errs on either side. Some denominations reproduce the setting for the mass without its miracle. Others, our-

selves perhaps among them, fearing any semblance of ancient forms, leave unused approved agencies for awakening in the individual worshipper a consciousness of things divine.

The pathway between these difficulties is indeed hard to discover. With the growing diversity in man's taste and capacity and judgment, a diversity deepened and widened in ways innumberable by our modern life, no one form of worship, contemplative or assertive, will ever again express the faith of any whole community. We must boldly face the need of this diversity. Nor is it likely that any form which either wholly or largely expresses only past thought or custom will increasingly bespeak the faith of modern minds. The fundamental conceptions upon which the great Christian liturgies were developed are in process of rapid disintegration or readjustment. Though hallowed by the reverence of many generations, and though very beautiful, many of them will not endure. The garden on a floating island, though its beauty deepen year by year, and though it draw to its peace and charm many a weary worker from off the mainland of fact, is yet destined to no perpetual usefulness. Soon or late the island will drop away beneath the cherished garden. Many a beloved ecclesiastical form, though we may not live to see its end, is destined to a decay no less certain. The public worship of the future, by the logical necessity of our very progress, will rest on fundamental conceptions compatible with our vast modern knowledge and faith. We must boldly face the need of new interpretation.

We are confronted then by a diversity in men's capacity and inclination not likely to grow less, and by the need of new methods in meeting these conditions. We have to remember however, that the real content of public worship will doubtless be the same in the future that it has ever been. Men will pray for strength and wisdom to God who made them. They will love God and their fellows in the impulses of understanding hearts. These fundamental things have endured in public worship, and will endure. To express them more clearly and make them more effective is ever the aim of true worship. Our present public worship should seek to be, as the future worship no doubt will be, more varied, more adequate, and at once truer and more beautiful than anything the world has ever known.

In our search for this new power in worship, the two guides best able to help us (granted, to begin with, a strong and reverent faith), are a knowledge of the psychology of meetings, and an imagination vigorous enough to discern and to interpret our many and varied opportunities.

Psychology teaches us that "the aggregate mind" is the normal mind. One hundred men contemplating the same truth, dedicating themselves to it, praying and worshipping together, somehow confer on each individual in the meeting a strength and clearness of vision which he could not gain by himself. Every influence which will help one hundred individual minds to form the "aggregate mind" is legitimate and desirable in proportion as it directly stimulates both religious thinking and feeling. Such influences help the individual to lay aside personal peculiarities, and to yield himself to the religious impulse. Every world-religion has seized on certain influences which have thus proved themselves helpful.

The power of silence, the reading of scriptures which because they grew out of the heart of the world speak ever to the world's heart, beautiful architecture, warm colors, music, the spoken prayer which is the voice of the people lifted to God, these approved aids to worship open men's hearts and minds to the contemplation of spiritual things. Rationally used they can be made to express our modern faith, as in the past they have expressed convictions now outgrown. Theological definition may vary as it will, and still find them helpful. They have been used in Mohammedan and Buddhist as well as in Christian worship. The appropriate blending of them is the test of the vigorous imagination which must interpret our varied opportunities.

Since our opportunities are so vastly varied, it is obviously idle to expect any one form, one order of worship, to interpret them all. Places and occasions make seemingly incongruous things appropriate. A few examples will illustrate this. Not many societies can have their choirs march to the church singing as they come. Yet this is done appropriately and well at Hampton Institute. As the worshipper waits in the church for worship to begin, the silence is broken by distant voices singing "Christ to the world we bring, His love and peace we sing, Hallelujah!" Coming nearer and nearer, and at last within the church, they blend in marvellous harmony in the opening prayer, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer". No procedure could be more reverent, none more effective in making men's hearts to understand. Again, few societies would find a candle lantern service at ten o'clock at night practical or helpful. Yet at the Isles of Shoals meetings each day's program ends with such a service. The tiny lanterns show the way to the old stone chapel, where they give the only light. Within, the silence of the night is broken by the sound of the near-by ocean. The minister reads the well known prayers, "O God, who dividest the day from the darkness, who art the great deep of eternal peace and the vast sea of love". The hour and the place make this service deeply adequate and memorable. It is helpful the more just because it is the interpretation of an unusual opportunity. Again, not many societies could have a daily organ recital that would be truly an act of public worship. But this was done successfully at Stanford University in California before the earthquake for the present made the use of the Memorial Chapel impossible. Twilight brought soft colors on mosaic and marble The music passed through meditative moods to great outpourings of praise, and ended in an evening hymn of prayer, dying softly and slowly in a last Amen. No human voice spoke, yet there truly was prayer and praise and exhortation; there was sincere and real public worship. Again, the chimes of Christ Church, in Cambridge, ring a dirge for the passing year. Twelve chords sound the new year, and the bells peal joyfully. At the end of the ringing comes the hymn, "Nearer my God to Thee." Who shall say to how large a listening congregation widely scattered through the city the bells preach peace and new resolution? Here too is public worship. In these several instances, and others which they will suggest, the place and the occasion make unusual procedure both possible and helpful. Here imagination has interpreted the opportunities.

When compared with the complex life in the midst of which our churches stand, our public worship, our one Sunday morning meeting, seems indeed inadequate. We are too wedded to our weekly ways. We are too fearful of new methods. Sometimes the ministers do not go forward when the people would; often the people neither share the minister's vision nor trust his judgment. All of us dread failure and the misunderstandings which inevitably attend new undertakings at the start. Perhaps also one of our critics was right Contrasting our boasted liberty and our staid habits, he called the Unitarians "a most unimaginative lot". Whatever be the causes of our following tenaciously and almost exclusively the established routine of one Sunday morning meeting, leaving other methods untried, and in that one meeting following with only minor divergencies customs which at their best were never remarkably effective, the fact remains that large opportunities for varied public worship open to our churches every day, and slip past us never to return.

Between public worship based exclusively on the intellectual appeal and that which merely follows ancient procedure, reverent insight and psychological knowledge must lead us to new and varied and effective methods. There must be no limit to their beauty and variety. We must use and enjoy our freedom, Every stimulus to worship is

legitimate so long as it is an honest expression of faith. Art and architecture and music should combine with exhortation and exposition in great varity of forms to make our worship coextensive with our faith.

To an extent unrealized among us the future usefulness of our Unitiarian Churches depends on the solution of this problem of public worship. We tinkle faintly in communities where we should resound. Accurate presentation of religious truth, our dearly bought heritage and precious possession, is not enough. Religion must find not only the honest definition which rings true to the mind, it must also fire the heart, lifting men in compelling grandeur to the love of God and the conciousness of his presence. We have led, and we are leading, the battle for honesty. The spirit of the age fights with us. Would that our public worship could also adequately bespeak to the hearts of modern-minded men the beauty of holiness.

What We May Believe.

BY REV. F. M. BENNETT.

We may believe in the advancing truth of God. We may believe that it is advancing, and that we have a part in it, and that for us it has no infallible expression. The days of infallible authority in religions, as well as in other realms of knowledge, is drawing to a close. In place of it there is dawning a time when we shall feel our part in the progressive revelation of the divine truth to be the all-important one for this world, and our service in its interest shall be a more joyful service.

We may believe in all true prophets, in all true spokesmen of God among men, in all great revealers of His truth. We may find that Jesus in his life and teaching, is for us the greatest shower of the way of the true life. He may be for us the model of the higher life, the highest pattern in the realm of character. This is what the critical examination of the records is revealing. We may believe that his life and teaching is the greatest positive contribution to the civilization of men, simply because he lived and dealt in the most masterly way with the great moral and spiritual capacities of the human soul in its relations with men and with God.

We may believe that no essential truth is lost to life, that no great soul has lived without its perpetual influence in the human world. Consequently, we may understand that the essential truths of the life of Jesus have been enshrined in the lives of all others who have come under the influence of his spirit and teaching, that they have been perpetuated for our day, and for all days, in the nobler institutions of humanity. We may believe that this is a progressive influence because his was a live teaching, a living power, and because humanity, which has received it, is living and progressive.

We may believe that it is very much worth our while to keep our lives in harmony with the advancing divine wisdom thus enshrined and perpetuated in the lives and institutions of men; that we, too, because of this inheritance and because of the divine power within, may do our part to perpetuate and to increase great truths, great elements of human righteousness and spirtual beauty.

We may hold to the truth that we are the children of the righteous God, and that we may become better children through our reverence for and dependence on His truth in the world; that our work is His work; that He dwells with us and shares all our life if we are true to the highest, and willing to impart and increase it in the world.

We may believe to "see the goodness of the Lord in the land of the living," and by cleaving to it, and working gladly for it regardless of consequences to all lower interests, we may make our belief, and our conduct, and our character, the holy and worthy realities of this and all other worlds.

"My optimism rests upon a glad belief in the preponderance of good and a willing effort always to co-operate with the good, that it may prevail."—*Helen Keller.*

"The Paragraph Pulpit"

BY REV. CHARLES WESLEY CASSON

ABOUT five years ago I was crossing the continent on my way to Spokane, Wash. One afternoon, while crossing the Montana prairie, I got into conversation with a fellow traveller from the East. After a while our conversation drifted into religious channels. He was a Methodist. At least, so he said in answer to my question. But little by little he confessed that though he held a pew in that church, and though his wife occasionally occupied it, he had not been to church in ten years. Then, scenting my sympathy, he explained, with diminishing caution, how he had grown away from the theological standards of the church. He had been forced to give up this and that belief, until at last he felt himself an alien from the comradeship of those who believed. Only his church pew prevented him from being quite an outcast. Then I told him that there was a church where he could have a place as well as a pew, a church that stood openly for the new principles he had discovered in secret, a church into whose broad fellowship he would receive a brotherly welcome. It was actually news to him, and good news. As we shook handson the train platform that night at dusk, he said, "I wish I had known of you and your church years ago." And then he added, "If you ever come to Canton, Ohio, and start a Unitarian church, I will be your first member." I have never been able to go to Canton, Ohio, but upon the very day when this article is being written, I am placing a year's contract with the Canton Daily News

for the publication for one year of the "Paragraph Pulpit."

It was to reach such people that the Paragraph Pulpit was first established. It is a fact well known that there are thousands of such men everywhere. In religion the modern characteristics are uncertainty and unfaith. In these days a dogma is as uncertain as a dollar, and quite as hard to retain. Childlike confidence is no longer the attitude of men toward religious authority. Trusting credulity is largely of the past. Day dawns, and with the sunshine fear and ignorance depart. With enlightenment, men are not to be scared with bogie-belief and devil-phantom. With enlightenment, the days of candle-creed and torch-truth pass. The days of faith yield to days of fact, and everywhere are seen the signs of rational doubt and change and evolution.

While this is going on outside, we in the Unitarian church know that we have a gospel for the times. Nay, more, we have THE gospel, the word of words, the principle paramount! We possess what the world needs,—a sane and saving gospel. What to others is still vague and filmy, to us is vital and real. What the multitude seeks in a blind and chaotic way is already in our possession. We have discovered the path that will lead the multitude out of the jungle of unfaith. We know of the mine that will enrich the spiritual experience of the world. We have found the secret of the strength that makes strong.

How can this message be proclaimed? How can the multitude be reached? This is the question of paramount importance. We have our churches. There the truth as we hold it is faithfully proclaimed. The doors swing open to the world. But most of these churches are found in a small territory. In scores of cities beyond there is no Unitarian pulpit. And besides, there is a growing inclination to shun the church. Many believe it to be the representative of that which no longer expresses the thought and aims of mankind. In this is more of fact than of folly. The multitude of common folk are more and more regarding the church as the institution of ecclesiasticism, the bulwark of the special privileged, the defender of dogmas discarded. Ours is not? Of course not. But what use is a good argument inside upon an audience outside? Nor can it be done by religious books. The multitude does not read religious books. It scarce has time to read any books in the rush and turmoil of life. And tracts can hardly do the work. The trouble with a tract is that it is not attractive. It is usually plainly labelled "This is a dose." People dodge doses. Yet the Unitarian church must get its message before the people. How can it be done?

It became apparent to me several years ago,—and I am narrating in this article my own observations and experience,—that to reach and preach to the people, we must seek the secular highways. Instead of floating our message forever upon private pools, we must send it out upon the common currents of life. We must go where the multitude goes and thinks and works. We must seek some avenue that will touch men in their daily thought and experience. In making public our Unitarian principles, we must adopt the means in vogue at this modern time, and the methods that have brought success in other lines of endeavor. We must learn wisdom from the secularists, and put into our missionary work the same forces that have made modern business enterprises a success. Without this modernity of method we can hardly hope to achieve.

It is also evident that the greatest element in success is publicity, and further, that the greatest avenue for publicity is the public press. The press reaches all, and influences all. It is to the mind of the multitude what the tide is to the sea, what the rivers are to the continent, what the veins are to the human body. Every morning and evening the tide of the press leaves its sediment of good or bad upon the sands of human thought. Why should we not use it to make public the principles of liberal religion?

This is precisely what I have done.

The question came to me one Sunday afternoon between services in Ottawa. I passed it on to the members of the parish board of the Church of our Father the following evening at their monthly meeting, together with my proposed solution of it. I suggested that we hire a space in one of the city papers, and publish in it daily a Unitarian paragraph. The idea received unanimous approval. Unitarianism in Ottawa is a live issue, and every member of the board is both alive and alert. In fact, you will not find in all—but that's another story. I told them the cost—$200. Without hesitation, ten men guaranteed the amount. And so on Tuesday morning I made a year's contract with the Ottawa Citizen, and on Wednesday morning appeared the first Paragraph Pulpit.

This was the commencement. A month later I took out a contract with the Daily British Whig, of Kingston, Ont., the seat of Queen's University. Later on I was able, by the contributions of friends, to take out similar contracts with other papers in Eastern Ontario. The practical results of this work were soon and abundantly apparent. From many points came inquiries concerning our faith. Among the business men of the city were hundreds of whom I heard that they were reading the paragraphs daily and with growing interest. From Earl Grey, the Governor General, came the request to meet the writer of the Paragraph Pulpit. The prevalent prejudice against the Unitarian church was largely dispelled by the publication of our principles. The scheme worked, and worked well.

At the October meeting of the board of directors of the American Unitarian Association it was decided to make this work a national feature. A Publicity Department was established, with myself as secretary, with the special object of presenting our principles through the medium of the public press. At the time of writing, contracts are being placed in various cities of Pennsylvania, Ohio, Wisconsin, Michigan, Connecticut, Colorado, Texas and Canada. These contracts will give a daily circulation of the Pulpit of over 150,000, at a net cost of about $1000. Most of the newspapers have taken very kindly to the proposition, in many cases making substantial discounts from regular rates. One man in Pennsylvania said that "it appealed very strongly" to him, and proved it by cutting his rate in two. A Philadelphia paper offered a reduction of 66 per cent.

This publicity plan is arousing widespread interest, and is being adopted by many churches in their local work. The Paragraph Pulpit was established in the Daily Item of Clinton, Mass., on November 25, as a result of the energetic work of the resident minister. The three churches of Philadelphia are arranging to introduce the Paragraph Pulpit into the city papers the first of the year. In Pittsburg negotiations are under way to publish it in one of the largest papers there. A circuit of four Montana cities will be covered this year by the Paragraph Pulpit, in preparation for the organization of societies next year by the field secretary. From the frontier town of Ord, Nebraska, comes a request for co-operation along this line. London, Ontario, is hoping to achieve larger success by use of this publicity method.

The definite goal at present is to reach a circulation of half a million a day before May 1st next. This can be done. The greatness of the opportunity must appeal to every earnest Unitarian. Every dollar contributed means a distribution of from fifteen to twenty thousand Unitarian paragraphs, each one the seed of a conviction. For ten dollars one can preach to an audience of a thousand every day for a year. Here is a sample proposition. The Paragraph Pulpit may be published in the Daily Sun of Williamsport, Penn., with a circulation of 12,000, every day for a year for the small sum of $125. This is one of many such opportunities.

I commend this publicity work to you as one means at least of fulfilling our task and speaking our message. It is practical, modern, effective. It reaches men. It dispels prejudice. It is in line

with modern method. It gets liberalism and truth into the thought of the nation. It declares our message in the hum of the workshop, in the seclusion of the home, in the leisure moment on the street car or railway train. "What ye hear in the ear that preach ye upon the housetop." The modern housetop is the public press.

Dr. Wood's "The Bible: What it Is, and is Not."

The little volume recently published by the A. U. A having for its title "The Bible, What it is and is not," is likely to prove as popular in this country as it has abroad. From a literary point of view it is admirable. In style it is at times brilliant and always it is clear and pleasing in the handling of its subjects, even those ordinarily supposed to be dry and uninteresting. The book is one which deserves a wide circle of readers, especially among those inclined to cherish conservative views of the Bible. That we have among us Unitarians many such is well known.

The question which I wish to raise is as to whether our Association, which has published such admirable work as that of our Rev. J. T. Sunderland, could afford to identify itself with, and so appear to endorse, presuppositions on great biblical questions which were considered but fairly up-to-date a quarter of a century ago. Mr. Sunderland's work beside being popular in form and presentation is fairly abreast of modern scholarship: while that of Mr. Wood at the most vital points is woefully behind it. Mr. Sunderland would not think to talk about Moses as the author of the Decalogue, about Samuel as a codifier of Israelitish law, about David as the author of some of the psalms, or about John, the disciple of Jesus, as the author of certain New Testament books. Nor would he speak of the ancient Hebrews as ceasing to write their own language about 400 B. C., for he understands very well that Job, the Psalms, the Wisdom Literature, much of the Prophetic, and many other parts of the Old Testament, the larger portion in fact, belong to dates *subsequent* to 400 B. C. Not so does Mr. Wood. To be sure he does not discuss critical questions. He sets himself to do something else, and something that to the mass of his readers is far more important. It is only incidentally that he reveals his position on great critical questions. But the fact that he is revealed as holding such positions is not to be overlooked, and it will not be by many ministers who wish to place the volume in the hands of members of their congregations

Because it dwells in a most happy way on the other great bibles of the world and brings out briefly, yet appreciatively and capitally, their essential thought, and because it discusses questions having to do with the canon, text, manuscripts, translations, versions, etc. of our Hebrew and Christian Scriptures clearly, convincingly and interestingly, they will wish their people to read it. At the same time they will wish to guard them against these critical presuppositions to which I have referred. While it is true that underneath such popular biblical work there should be critical presuppositions that are fairly abreast of modern thought, there are works often to be found, that are faulty just here that are too good to be thrown aside by such an Association as ours after once they have appeared as publishers thereof. Much as we may regret the defects of Mr. Wood's book we can easily see that it may in the hands of many prove most helpful.

EDWARD DAY.

To God, the Architect

Who Thou Art I know not,
But these things I know:
Thou hast set the Pleiades
In a silver row;
Thou has sent the trackless winds
Loose upon their way;
Thou hast raised a colored wall
'Twixt the night and day;
Thou hast made the flowers to blow
And the stars to shine,
Hid rare gems and richest ore
In the tunneled mine;
But, chief of all Thy wondrous works,
Supreme of all Thy plan,
Thou hast put an upward reach
In the heart of man.

—*Harry H. Kemp in the Century.*

The Modern Church and the Modern Time

BY REV. CHARLES GORDON AMES

THE mind of the church and the ministry must bend itself to present practical problems, such as how to reach, teach and save our population, by awakening, enlightening and guiding the deep spiritual forces. Habitually to draw public attention to matters confessedly secondary, in such a way as to crowd aside matters confessedly primary, is to lead mankind from the highway to the wilderness. When truths that are of an inferior order shut out of view the truths that are vital, then the moon has eclipsed the sun. Great difficulties are thus put in the way of right thinking as well as of right living. Men become sharp eyed as flies for small objects near by, and blind as bats for the grander splendors. Rightly taken, there is a fine spiritual quality in all knowledge; it feeds the soul But we miss its real significance, when we make it an end; for it ministers to our conceit, and becomes a mirror wherein "proud self-love admires her own intelligence."

Thus, the simple nature of true religion is hidden from us by the very facts of the outward world which ought to illustrate it. So Swedenborg says the heavens were closed to him when he thought of his necessary expenses: whereas, one can imagine a state of mind to which the payment of one's bills becomes a sort of religious service. The modern preachers who follow most closely the method of Jesus find exhaustless stores of parable in the facts that lie nearest, and for them science does but furnish new building materials for the temple.

But, of the millions who gather in the churches, how few hear, or expect to hear, of the moral ministry of nature, the spiritual meaning of common things, the religious value of business, citizenship, and domestic life, the claims of good neighborhood, the ethics of the dollar, the right uses of one's mental and bodily faculties! Who shows us that the place where we stand is holy ground; that the foot of Jacob's ladder is everywhere; that the Lord's chariot swings low enough to take every child aboard; that hell opens whenever a man clutches an unfair advantage, or when he forgets that all he calls his own is held in trust for others, or when he pretends to a faith which is not real? How few of the throngs who sing hymns about "the light of God" realize that that light is just now flooding every subject affecting human welfare!

If, in our profound reaction from stern and repulsive views of God and man, we have overlooked the low moral condition of the human race, "the vast glooms of woe and sin," let us now consider that our own high sense of the dignity of man is itself a summons to seek and save that which is lost. Our experience of inability to reach and train great populations should also admonish us that we do not so much need to forge new intellectual forms or creed substitutes for the old orthodoxy as to recall both the world and the Church to the power of those simple truths which are already known and believed. The law which commands and the love which saves being universal as the air and light which flow around us, are still, as they ever were and ever must be, the capital truths whereby men live Like the air and light, these are also the vehicles of life and health, a thousandfold more vital and sure than any prescription of our theological apothecaries.

We must throw ourselves with more confidence upon the native religious sentiment of mankind. Our faith in God and our faith in man must appear as the two sides of one fact. If that

which answers to the intellect is real, not less real is that which answers to affection and awakens trust. "Give me thy heart" is the only demand a loving God can address to his rational creature. As organs and messengers of the Divine Spirit, we must speak a language which the human spirit understands. As coworkers with God, we must build on the ground plan which he has laid in the constitution of man. The very fact that we hold dogmas and definitions loosely should leave us all the more free-handed and free-hearted for that higher work of spiritual culture in which dogmas take care of themselves.

Face to face with God, face to face with man, the mediatorial Church, carrying forward the work of the mediatorial Christ, receives and transmits the touch of heaven's own liberality; and all that is best in humanity responds, crying, "We love him because he first loved us." Sympathy with our erring, sinning, struggling brothers must send us on the mission of redemption, and win our way to heart and mind. The blood in our hearts, like that shed on Calvary, must be given for the cleansing of the world and the victories of righteousness. Of this, we may be sure: the Church which is most full of divine tenderness toward mankind,—the Church that has caught most fully the gentle temper of him whose arms were open to little children, who looked with compassion on the multitude, who sought to restore the divine image in the lost and sinful,—that Church will win the victories of the kingdom, when the cold, scholastic temper, the haughty bearing of self-righteousness, and the dullness of respectable formalism, will all be counted on the other side as part and parcel of the powers of darkness and evil.

If "beauty is its own excuse for being," much more is truth, and most of all is moral goodness. Be it our part, not to vindicate our faith in the living, inspiring God, but to celebrate it; not to apologize for it, but to glorify it; not to argue about it as partisans, but to proclaim it as tidings of great joy to all people. Be it our part not to stand parleying or dallying with the braggart spirit which denies and scoffs —not to be invoking and pondering the testimony of those "poor discoverers who say there is no land, because they see nothing but water"; but let us confound all gainsayers by boldly declaring the glad, grand message of the Fatherhood and the Brotherhood—the Gospel of Sonship. Why should we not speak with confident and "victorious tone," as those who know in whom they have believed? Why should we not advance with free and firm step along the world's crowded thoroughfares, feeling that we have full right of way, because we move on the King's business and under his leadership?

"O living Church, thine errand speed!
Fulfil thy task sublime!
With bread of life earth's hunger feed,
Lead in the better time."

A Notable Thanksgiving Service

The most perfect example of the broadening influences of the spirit of Thanksgiving day was presented at Dallas, Texas, last Thanksgiving when representatives of a great number of the established churches of God met with the common purpose of returning thanks to the Father of them all. The service was originated by Rabbi Greenburg of Temple Emanu-El, and he received the hearty co-operation of Dean Harry T. Moore of St. Matthew's cathedral, Rev. M. M. Davis of the Central Christian church, Rev. Marion Franklin Hamm of the First Unitarian church, Rev. J. Frank Norris of the McKinney Avenue Baptist church, Father James M. Hayes of the Sacred Heart Catholic cathedral, and Rev. Jas. W. Hill of the First Methodist church. It was a representation and a practical co-operation of all of the principal religious organizations in the city, met for the common purpose to glorify the common God, and hereafter the same kind of an observance of Thanksgiving day will be held in Dallas. The incident marks an important step in the march of mankind towards the universal brotherhood.

Our Historic Churches

XI. The Second Church of Boston

THE Second Church of Boston, classed as Unitarian, still adheres to its original covenant drawn up in the latter part of the year 1649 by seven laymen set apart from the First Church to establish "Ye Second Church in ye towne of Boston." That covenant breathes the spirit of liberty. It's very first clause "We the Lord's free people" shows the spirit which animated the men of those times.

The year 1649 was a memorable one in New England as well as in old England. During the turbulent reign of Charles I something like a thousand Englishmen a year were leaving the old home for the new, most of them settling in and about Boston. When to these exiles the news came that the King was beheaded and the Puritan Commonwealth established it seemed to them right that a new church should be founded, the outward and visible sign of the divine Commonwealth which was about to be set up on earth.

Rev. Richard Mather, the first minister, remained but a few months and then sailed for England. It was not easy for the infant society to fill the vacant pulpit. Michael Powell, one of the seven founders, preached and quite acceptably. The civil authorities would not allow him to be ordained to the ministry on the ground that "he lacked

academical education". "He might have talents and a fine spirit" argued the General Court, "but an unlearned man must not be allowed to fill the teaching office in *such a place as Boston*". Thus early in her history is Boston signaled out as an intellectual center Rev. John Mayo, who does prove acceptable to the colonial authorities, is ordained in 1655 and remains as pastor until his death. It illustrates the funeral customs of the times to note that though the whole cost of the funeral is put down at ten pounds, nine pounds of this is spent for the two items of wine and gloves. "Six shillings", says the account "being paid for the coffin."

Increase Mather who follows Mayo was a strange compound of the man of affairs and the mystic. The superstitions of the day are reflected in him. In one of his discourses, "Heaven's Alarm to the World," he tells his hearers "that fearful signs in the heavens are the presages of great calamities on land". Then, in an agony of supplication, he ends by crying out; "See the sword blazing over us [referring to a comet]. Pray God that he will not take away the stars, and send comets to succeed them".

Yet, although on his theological side, he believed so implicitly that comets are great fire-balls, thrown from the hand of an angry God, and that famine, drought and pestilence are sent as punishments, on his practical side he believed just as implicitly in staying the ravages of disease and death, and bringing relief to suffering humanity. Accordingly, we see him, with that tremendous activity of his, engaged (in 1675–76) in procuring from his friends in Ireland a whole shipload of provisions, together with money and clothing from London, to be distributed among the distressed famine-threatened inhabitants of New England We also find him a firm supporter of Dr. Boylston, at a time when small-pox is looked upon as a judgment from on high; and, although the charge is brought against him and his sturdy son, Cotton Mather, that "they are unfaithful to the revealed law of God," nevertheless they uphold the doctrine of inoculation, and give shelter to Boylston when he is pursued by the fanatical anger of the mob.

In 1683 Edmund Randolph, an enemy of the Puritans, was sent from England by Charles II with the stern message, backed by military force, that Massachusetts should resign its charter. The people were in a perilous dilemma. Should they brave the King's wrath? The General Court is in session, the town hall is crowded. Then Increase Mather pushes his way to the front. He makes a speech that electrifies his hearers. "WE SHALL SIN AGAINST THE GOD OF HEAVEN IF WE DO THIS THING."

When Mather sat down, and the vote of the meeting was taken, it was unanimous against submitting to the King.

In spite, however, of this brave stand on the part of Boston's freeman, the king revoked the charter and sent to Massachusetts the detestable Sir Edmund Andros. Randolph had Increase Mather arrested for defamation in a suit for £500 damage, but the jury courageously acquitted him. A further attempt at arrest was made. It was frustrated by the vigilance of the minister's friends. An appeal to the king (now James II.) was decided upon. Increase Mather was chosen as the man. It was a most dangerous mission, and successive perils encountered him on the way. He returned however successful, having saved Massachusetts from rebellion or from having a constitution imposed by the will of the transatlantic sovereign at the point of the bayonet.

Cotton Mather who succeeded to the pulpit, had outgrown much of his father's theology, but one part of it he could not throw off. He was one of the best Biblical scholars of his time; and he could not break away from the fact that the sacred Scriptures explicitly recognize witchcraft and demoniacal possession as realities, and enjoin against witchcraft the penalty of death. Therefore it was that in 1689 he published his "Memorable Providences relating to Witchcrafts." "The book, according to its title-page, was recom-

mended by 'the ministers of Boston and Charlestown'; and its stories soon became the familiar reading of men, women, and children throughout New England." Five years before this his father had published a book entitled "Remarkable Providences," laying stress upon diabolic possession and witchcraft. This book, having been sent over to England, exercised considerable influence, and came back stamped with the approval of no less a man than Richard Baxter. By this its baneful power at home was increased.

The unfortunate results of these two books is too well known. The witchcraft craze can be traced back directly to the stimulus they gave to the popular imagination. It is a dark blot on the history of Massachusetts, a stain upon the character of Rev. Cotton Mather, and yet when we judge him let us remember the time in which he lived.

Coming now to 1768 we learn that Boston in that year was full of stir and upheaval. Events were happening of large importance, making the colonists realize as they had not since the days of Charles II that they were subjects of Great Britain and liable at any moment to lose their liberties.

After the peace of Paris in 1762 England found herself heavily in debt. Money had to be obtained and it was determined by Lord Grenville to tax the people of Massachusetts. They pleaded their charter but under so headstrong a king as was George III. there was no compromise. 1768 was the year when England's decision took definite shape. In September a squadron anchored off Nantasket and a few days later three regiments of regulars entered Boston. Events now moved rapidly forward toward a culmination. In 1774 the minister of the Second Church, Rev. John Lathrop, is asked to preach the election sermon to the Ancient and Honorable Artillery Co. The date set is scarcely a week after Boston has been put under martial law. What will Lathrop do? That is the question in the minds of all those men who crowd into the "Old North".

"Why," said the preacher to his breathless congregation, "is the power of Great Britain so unnaturally directed against America? Why is this port blocked up and the trade of the place ruined? Certainly, we must have been guilty, as a people, of the most daring crimes. Nothing less than an open and generally avowed rebellion against the best of princes, one would think, could justify such treatment Have we been thus guilty? Are we thus charged? No....Should the British administration determine fully to execute the laws of which we complain,....should the Parliament grant supplies for that purpose, we have yet to fear the calamities of a *long civil war.* The struggle would be obstinate. Americans, rather than submit to be hewers of wood or drawers of water for any ministry or nation in the world, *would spill their best blood.* We hope the rights and liberties of the colonies may be established on a solid and *immovable* basis."

Strong, frank, "treasonable" words these; and the congregation that sat and listened to them deserved—from the British point of view—the epithet "a nest of traitors." It is not therefore strange that Gen. Howe gave willing assent to the desire "of certain evil-minded men of the king's party" to pull down the old North Meeting House. Lathrop to avoid imprisonment fled to Connecticut.

Lathrop, like his predecessors was intimately connected with Harvard College. Indeed the one thing that impresses the reader of the church records is the close relationship between the Second Church and Harvard. Samuel Mather was the "first fellow" of the College Increase Mather was its President. The next two ministers were graduates of the same institution and following Lathrop, the Rev. Henry Ware Jr. was one of its professors while Emerson who came next received his divinity training at Harvard and made there his celebrated Harvard Divinity School address.

Although the ministry of Ralph Waldo Emerson did not cover the full space of four years, yet the time was long

enough for the people to discover, as Mr George H. Eager tells us, in his History of the Second Church, "that great strength of mind, subtlety of reasoning, clear discernment of truth, and candor of speech which marked his after-life and gave him world-wide fame."

His views concerning the observance of "the Lord's Supper" differed from those which at the time prevailed in the Second Church. So fine was Emerson's sense of truthfulness, so alert his conscience, that he could not bring himself to its administration in accordance with established traditions without a feeling of constraint, which, in a nature so sensitive, could not be continued. He therefore asked of the society a dismissal from the pastoral office, which was granted, but with sincere regret on the part of his parishioners. It was his only pastorate and terminated Oct. 28, 1832. Emerson was followed in 1834 by Rev. Chandler Robbins, who for forty years was a beloved and respected pastor. Mr. Eager says of him: "Dr. Robbins's preaching was always earnest and persuasive, his aim, often expressed, being to preach 'Christ and him crucified.' His religious views were conservative in a marked degree, and in the later years of his ministry he evinced a desire and inclination to hold the church aloof from close fellowship and affiliation with the Unitarian denomination.

During the pastorate of Dr. Robbins the present brown stone Gothic edifice was erected and dedicated in 1873–74.

Rev. Edward A. Horton (1880–1892) the predecessor of the present minister, Rev. Thomas Van Ness, was deservedly popular with his parishioners and his reputation was soon established as a force in all good efforts for the moral welfare of the community. As Chaplain of the Ancient and Honorable Artillery Co. and as Chaplain of the Kinsley Post G. A. R., Mr. Horton has exerted a large civic influence. While President of the Benevolent Fraternity, an organization which may be called the parent of the Charity Organization Society, Mr. Horton was able to do much to carry forward and put into actual practice the philanthropic spirit of Tuckerman, Ware and Channing.

Rev. Thomas Van Ness was called from San Francisco in December of 1892 to take charge of the Second Church. During his ministry there was celebrated the 250th anniversary of the founding of the church, an occasion made memorable by the addition to the church of many splendid stained glass windows, tablets and mosaics. Of these perhaps the best known is the heroic figure of Truth in mosaic just back of the pulpit.* Seven small Roman lamps disclose seven shields upon which are written the so-called Puritan virtues: Justice, Sincerity, Fortitude, Wisdom, Fidelity, Righteousness and Reverence. In the left transcept is a marble bust of Emerson, the inscription written underneath is Fearless, Calm, Inspiring. Opposite in the right transcept is a large painting of the revolutionary preacher, Rev. John Lathrop, surmounted by the Colonial arms of Massachusetts.

The fluctuations of custom and of organization in America is a favorite theme for critics, yet the Second Church is an example of permanence. It has seen "a colony transformed into a province, a province into a state, it has seen the state undergo the profoundest modifications in its industries, population, social habits and religious hopes and customs yet it survives." No New England Court, corporation or organization is so old. Over it or within it there has been unfurled every flag or standard in the series which leads up from the simple red cross of old England to the present stars and stripes of the United States.

Will it continue?

Yes, for as a speaker recently said, its members feel themselves "called of God" as did the founders to trust the leadings of the divine spirit, remembering ever that those who are led by the spirit of God are sons and daughters of the eternal.

* It is this figure which we use for the design of the cover of THE UNITARIAN.—ED.

Contemporary Portraits

XI. Rev. Jabez Thomas Sunderland

Seventeen years ago it was dreamed that a Unitarian periodical having actually a national circulation might be published outside of the classic precincts of Boston. The place of publication was the far inland town of Ann Arbor, Mich.; the dreamer was Rev. J. T. Sunderland. The dream substantially grounded itself in notable practicability in the original UNITARIAN, which paid for itself within six months, and had a circulation of six thousand within three years. This successful publication, as everybody knows, was discontinued, not because its success forsook it, but solely because of a notion, foolishly cherished, that denominational interests would fare better if we carried all of our journalistic eggs in a single basket. So the prosperous UNITARIAN submerged itself into the *Christian Register*, with some undoubted loss of its six thousand readers who could not be delivered over to the new adjustment.

We present the founder and editor of that earlier prototype of THE UNITARIAN for our "Contemporary Portrait" of this month.

Jabez Thomas Sunderland was born February 11th, 1842, near Howarth, Yorkshire, England, the little picturesque village which was soon to become famous as the home of Charlotte and Emily Bronte. When two years old he was brought to this country by his parents, who settled in Western New York, near the then unknown, but now everywhere known (and charming) Chautauqua Lake, where he spent his boyhood, working on a farm, and attending school three or four months each winter. At fifteen he "went West," to Iowa, where he spent two years as a clerk in a store, and then four years in study at the Burlington Collegiate Institute. For his college training he returned East, to Colgate University (then called Madison University) at Hamilton, N. Y. Early in his junior year he enlisted in the army, where he was made the private secretary of General Tracy, then in command of the Prison Camp at Elmira, N. Y., in which capacity he served until the end of the Civil War. After his discharge he entered the University of Chicago, graduating with the degree of A. B. in 1867, and receiving the degree of A. M., in 1869. In 1870 he completed a course of three years' study in the Union Baptist Theological Seminary.

His first pastorate was that of the Sycamore St. Baptist Church in Milwaukee, Wis. Here he preached two years. By this time the dissatisfaction with many orthodox theological doctrines and the demand for something more rational and ethical, which had long been growing in his mind, became clear and distinct, and, he saw that honesty to himself and loyalty to his convictions demanded that he should ally himself with a more liberal form of faith

Robert Collyer advised his coming to New England, and the Unitarian church in Northfield, Mass., was his first charge amongst us. This was the home of Dwight L. Moody, the Evangelist; and Mr. Moody's good old mother, a sweet and saintly soul, and two of his brothers, were members of the Unitarian church. When Mr. Moody, returned from his great revivalistic campaign in England, he came to Northfield, to hold a series of meetings, and thus "save" his native town. It was given out in orthodox circles that undoubtedly now "infidelity" (Unitarianism) would receive its death blow, most of the Unitarians would be brought over to the true faith, and their church would be compelled to disband. But events

turned out quite otherwise. At the close of Mr. Moody's campaign of six weeks, the Unitarian church was stronger than ever.

It was in connection with these meetings that Mr. Sunderland preached his sermon, "Orthodoxy an Enemy of Christianity," which, telegraphed to the New York *Times*, was printed in full in that paper, in the Chicago *Times* and many other papers in this country, and in several in England, and was later issued as a tract by the American Unitarian Association.

In January, 1876, Mr. Sunderland went to Chicago, as pastor of the Fourth Unitarian (afterwards All Souls) church, where he was the successor of Rev. C. W. Wendte and the predecessor of Rev. Jenkin Lloyd Jones. While here he published his first two books, "What is the Bible?" and a volume of sermons entitled "A Rational Faith". He also helped to establish "Unity", and was its first editor.

In 1878 he accepted a call to the college town pulpit in Ann Arbor, Michigan, the seat of the oldest and largest of the State universities of the West. Here he remained just twenty years,—except that he was away on leave of absence from church twice,—once for a year of travel abroad, and once for two years, to serve as secretary of the Western Unitarian Conference and Superintendent of the Western work of the American Unitarian Association. It was while he was western secretary that what was known as the "Issue in the West" arose, and Mr. Sunderland was not an inactive factor in that somewhat stormy process of our denominational development.

The importance of Mr. Sunderland's work at Ann Arbor cannot easily be exaggerated. When he left it, Rev. Jenkin Lloyd Jones (not an over prejudiced witness perhaps since he and Mr. Sunderland had been doughty combatants in the "Western Controversy") said of him in "Unity:" "The value of his work at this university town has been immeasurable, and he has carried it on with a wisdom and an energy that is in the annals of Western Unitarianism unparalleled." At no time during Mr. Sunderland's later years in Ann Arbor could the number of students coming directly and strongly under the influence of liberal thought, through the Sunday evening lectures, the morning service, the Bible class and otherwise, be set down as fewer than from 450 to 500. These students left Ann Arbor to go to all parts of this country and to many other countries, to become leaders in the communities where they settled and to carry with them wherever they went the broader and more reasonable views of religion which they had obtained. Not fewer than eight new Unitarian and two Universalist churches are known to have been organized as the result of the initiative and labor of students from Ann Arbor during Mr. Sunderland's pastorate, and hardly a Unitarian church of any strength can be found in the West that does not contain one or more officers or efficient workers who heard the liberal gospel for the first time at the Ann Arbor church.

After leaving Ann Arbor Mr Sunderland spent a year in California, at Oakland. He was then called to London, England, to succeed the Rev. Robert Spears at the Highgate church, and spent seven months with the church; but serious illness in his family prevented his permanent settlement, and compelled his return to America.

His next settlement was in Toronto, Canada. Here he spent six years, resigning fifteen months ago to accept a call to Hartford, Conn. Under his leadership the Toronto church paid off its debt of $4,700, put extensive repairs and improvements on its house of worship, installed a new pipe organ, and more than doubled its financial strength. During his last year there he received into the church 91 new members, 50 of whom were men. While in Toronto he had a unique experience, quite worth mentioning. It was the receipt of a letter from the chief of police of the city warning him against the crowded condition of his church at his Sunday evening lectures, and ordering that fewer chairs be permitted in the

aisles. During the last five years of his stay in Toronto his sermons were more widely reported in the daily and weekly papers than those of any other minister in Canada.

While in Toronto Mr. Sunderland published two books, one entitled "Travel and Life in Palestine," issued by the Unitarian Sunday School Association, London, and the other "The Spark in the Clod, or Evolution and Religion," issued by the American Unitarian Association, Boston. He also compiled and published a book of religious poetry, entitled "One Upward Look Each Day," which has had a large sale.

Of the tracts issued by the American Unitarian Association six are from Mr. Sunderland's pen, one of which, that entitled "What do Unitarians Believe," has reached a circulation of more than 180,000 copies.

During the year 1895 6 Mr Sunderland was sent by the British and Foreign Unitarian Association to visit the Unitarian churches in India, and give them any encouragement and assistance in his power; to visit the Brahmo Samajes as widely as possible and convey to them the fraternal greeting of the English Unitarian churches, and to study religious and social conditions in India, and report upon the same in London on his return. He was gone about five months, traveling within the boundaries of India some 7,000 miles Returning he made an extended report at the Anniversary of the British Unitarian Association. On his recommendation that Association took action to send donations of Unitarian books to some 65 or 70 libraries in India, from which he had brought requests for such donations; to establish in Calcutta and Bombay postoffice missions for the circulation of Unitarian literature; to establish in Manchester College, Oxford, a scholarship for the free education of Brahmo young men studying for the ministry; and to send a representative of the Association to India for three years, to superintend the Association's work there, to preach, lecture and co-operate with the Brahmo Somajes, and otherwise labor in such ways as he might find most practicable for the higher life of the Indian people. Mr Sunderland was invited himself to become the representative of the Association in India, but his duties and engagements in America did not permit him to accept. He remained in England two months, however, speaking on India in the leading English Unitarian churches, and assisting the Association to raise the money necessary to carry out its missionary plans.

This is indeed the story of a life peculiarly influential in our denominational affairs. Mr. Sunderland is a man who has, to an exceptional degree, the straightforward gift of "getting at things" and doing them thoroughly. His manner of address is forceful, direct and incisive; he is clear cut in his thought and expression always, with no hazy penumbra of ficticious mysticism obscuring ever his theologies or his vital faith. As an organizer he has had few equals on the practical side of his work; but he has never so buried himself in the details of parish activity that he could lose sight of a work lying outside of parish limits. His positiveness of conviction has sometimes forced him to sharp warfare of the spirit, and he has proved himself an uncompromising and fearless fighter in truth's name when there was fighting to be done. As a controversalist he is thorough-going, yet generous and high-minded; but it is not easy for him to throw down his arms in any case until full victory is won.

These very qualities make his books peculiarly valuable in our denominational propaganda. Representing a not too radical aspect of Unitarianism, his well-defined statements of our central faiths have proved of wondrous service in the missionary field. He has stood always for a frankly assertive denominational aggressiveness, though never for any sort of poor sectarianism. Now in his sixty-fifth year, he has a notable career of service to look back to, but a fund of energy and ripeness of experience which may make the next ten years the best of his lifetime.

American Van Mission

A Symposium

"IS an enterprise, similar to the 'English Van Mission,' practicable for this country? Could we wisely undertake it next summer?"

These are the questions which we have submitted to several of our ministers for this month's *Symposium.* Many of us had the pleasure of meeting Mr. Spedding and others who took active part in this pre-eminently successful enterprise across the sea. Many more, without doubt, have found interesting reading in the reports published in the *Christian Register* and UNITARIAN of things actually achieved. Can we do anything of the same sort: as good, or better?

Perhaps we cannot do it at all in the same way. Our populations are not as compactly massed as in England, and perhaps something more "American" than a "van" can best do America's work. But to anticipate an epigram *of one of our* writers, it is rather curious that we "hustling" Americans should be discussing it, while our English friends are doing it!

Here is what the brethren say:

Rev. Charles E. St. John, Philadelphia:

Any enterprise which is based on interest in human souls and carried on in a brotherly and self-sacrificing manner is practicable for this country. Certainly a method of work so simple, so effective, so near to human nature as that called the Van movement seems to me not merely practicable. It stares us in the face as a duty. When have we really carried the gospel to the people with a patient, searching, unremitting and homely devotion?

We could get a hearing at every cross-roads in the United States if we only acted as if we meant to have it. If we care to be heard we must preach. If the farmers in the upper Susquehanna Valley cannot come to Philadelphia to hear the truth that makes life shine with its essential loveliness, I'll go up the valley to them. Start your van!

CHARLES E. ST. JOHN.

Rev. John H. Applebee, Attleboro, Mass.:

The account of the Unitarian van in England makes interesting reading. It stirs one with a desire to do the same thing. It suggests something eminently practicable. Obviously it has been a success there. I know of no reason why it should not be an equal success here. And if it should not, it would still be worth the trying. If there is something to do, we must not be too anxious about what we call its success. If it is worth doing, that is enough. We all of us think our gospel is timely, or we should not be preaching it. We all of us think that Unitarianism has a mission, or we should not be working for it. We think it is worth people's while to come to hear us, whatever they may think about it. Why is it not worth our while to go to them? If it is worth while preaching our gospel to a few dozen one day in the week, it is more so to preach it to as many hundreds seven days in the week. But will the people come even to the van to hear us? Perhaps we cannot tell till we try. Suppose we try, then. In the meantime outdoor meetings, so far as they have been tried, have always proved a success. There is never a lack of folks around the Unitarian stand on Boston Common of a summer afternoon.

Our English brethren have set us a good example in this matter. It is rather curious that we "hustling" Americans should be discussing it, while they are doing it. I see nothing but good in it from any point of view. If it should fail, it were still good to have tried it. It it should succeed, and there is no question of that in my mind, it would give us new life. It would be good for Unitarianism; it would be good for the people to whom we carry it; and I am very sure it would be good for the carriers.

It has been tried in a small way. A few summers ago Frank Wright Pratt, of Hopedale, organized a little band of ministers to go a-camping through one of the conferences in Massachusetts. We held meetings every evening on the common in towns where there was no Unitarian church. We ran into weather such as only Massachusetts can supply when the wind sets in from the northeast, and we preached to more people in those five days than we had reached in as many months before, or perhaps since.

Is it feasible to do it next summer? Why not, if we make up our minds to do it? With the splendid things already achieved in England, surely we ought not to find any trouble in getting support for a thorough trial here. To paraphrase one of their jingo hymns:

We all love the cause, and surely as we do
We'll get the van, we'll get the men, we'll get the money, too.

JOHN H. APPLEBEE.

Rev Frank W. Pratt, Hopedale, Mass.:

Outdoor meetings during the summer months, if properly arranged, are nearly always successful, and yet this line of activity has been almost entirely neglected by us. This is strange, when we appreciate the larger hearing which we are able to gain in the open air. Where perhaps a hundred people might be gathered in a church four or five hundred can be drawn together out of doors. A disadvantage in the English "Van movement," unless it is to be conducted continuously for a long period, is the initial expense. But we must remember that a "van" is not necessary, and has nothing whatever to do with the success of the meetings. A wagon can be hired for a few dollars a week, which will answer every purpose as well as a costly "van," and a horse can easily be found when one is needed. Every conference in our denomination could conduct a series of outdoor meetings, of longer or shorter duration, and not have them cost more than fifty dollars a week, if men could be found who would give their services, and there are plenty of men in our body who would be glad of the opportunity to engage in such work.

Christianity is an open-air gospel. The greatest words of Jesus were spoken in God's out of doors—by the lake, the river, and upon the mountain side. Why have our conventional ideas of religion so closely confined it within the artificial walls of the church?

FRANK W. PRATT.

Rev. J. T Sunderland, Hartford, Conn.:

"Is an enterprise, similar to the English Van Mission, practicable for this country?"

I do not see but that the conditions are quite as favorable for it here as in England, and we know that there it has been made a great success.

"Could we wisely undertake it next summer?"

Yes, if we have half a dozen earnest persons to take hold of it and to say, "It ought to and shall succeed." Such an enterprise will not run itself. It is no holiday affair. If it is to amount to anything it must mean courage, energy, determination, consecration, faith in our gospel as a gospel for the people, and a willingness to make some personal sacrifices — that is, a genuinely missionary spirit. If taken up by a few earnest persons in such a spirit, there is no reason, in my judgment, why we may not confidently expect quite as great a success as has been achieved in England. The question is, have we ministers with the faith, courage and splendid missionary zeal of Rev T. P. Spedding? Have we laymen of the practical ability and the de-

votion to our cause of Mr. Bertram Talbot? Have we women (or men) of the liberality of Mrs. Boyle-Bernard to help finance the enterprise?

J. T. SUNDERLAND.

Rev W. Channing Brown, New England Field Secretary:

The English "Van movement" is a method of carrying our best thought and feeling to folks; a humanitarian enterprise for helping men and women in the deepest concerns of their lives. We should be keen for doing this thing, whether we adopt the method or not. In England this enterprise is well organized and involves the expenditure of considerable money. A single missionary van costs from $700 to $1,000. In considering its adoption in this country, this initial expense should be carefully considered, and we should not embark in such an undertaking except local conditions are favorable, and the promise of a continuity of good service for successive years is bright. But something can be done; yes, has already been done in this line. About five years ago ministers in Norfolk Conference, Massachusetts organized a campaign through the smaller villages of their district The outfit consisted of a covered vehicle, a stereopticon, camping utensils, and possibly a small tent. Services were held every night in the open air, and the movement was voted a decided success. The men who embarked in this enterprise should give us of their wisdom: Rev. Frank W. Pratt, now of Hopedale, Mass.; Rev. Robert C. Douthit, of Castine, Me.; Rev. George F. Pratt, of Dorchester, and others.

An energetic minister of New Hampshire proposes securing a covered market wagon for a campaign in his own district, speaking every night in rural centres.

The way is freely open for this kind of good work, and let every man who can see his way clear enter the road. It seems to me not necessary, nor yet desirable, to adopt one method to the exclusion of others. Some of our church buildings are located in the centre of large manufacturing communities. Their traditions are such that it should not be a difficult matter to fill them with people from the street. Let the ministers and people of such churches organize missions carefully plan for a campaign, and get the people in with the purpose of helping them. Let this work be prosecuted with energy and it will do great good. Meetings may be held in a tent on the common or in the open air. Do not wait for an expensive outfit; begin somewhere.

I am more deeply convinced than ever that the spoken word has far more effectiveness than the printed page. A revival of the prophetic function in the interests of humanity, conducted on the lines of liberal religion, is what we need more than aught else. The prophetic function has, since history began, been one of the chief instruments for raising humanity from its low estate to a higher plane of thinking and activity. The instrument has not been outgrown. It is yet serviceable in our time for meeting our crisis. Let ministers and laymen and lawwomen, young and old, talk about their religion, its glory, its promise and its helpfulness. Tell your neighbors and friends about it Get groups of people together for its consideration. Put passion and interest and pains into the matter. Let the feelings of people be awakened to a warm glow for the supreme realities of life, then there shall be born an exultant spirit of joy in all our hearts, and we shall be doing the Master's work in the things that really count. Then we shall not be asking "where are the young men for our ministry," nor shall we be concerned with the smaller matters of our organized life, for all these things will be swallowed up in one great purpose, which shall dominate the whole human movement to do good and to get good, and to live as children of the Father, striving with all our might to enter into His kingdom, and to take all men with us,

W. CHANNING BROWN.

Rev. W F Greenman, of Watertown, Sec'y of the National Conference:

If a group of three or four ministers,

devoted to each other as well as to the cause, well acquainted with the character of the people of their own neighborhood, and hopeful of the use of this particular missionary instrument were to ask to be backed in such an enterprise, it is likely that it would be very successful.

W. F. GREENMAN.

Rev. Frank S. C. Wicks, Indianapolis, Ind :

I favor the experiment being attempted in our country It might solve the question, why our simple gospel has not reached the plain people ?

It would do us ministers good, if no one else, to be compelled to present our faith in the language of the street. It seems to be true that a majority of our people attend no church, so that we must leave our churches to reach the people. I think the plan might be practicable in the more thickly settled districts, but not in this land of magnificent distances.

FRANK S. C. WICKS.

Rev. Geo. W Kent, Minister of the Westminster Church, Providence, R. I :

England affords one or two very marked advantages over our country as a field for Van Mission work. For one thing the distances from one good strategic point to another are very short, a few hours' journey with the lumbering van. I have had in mind for some three years past the purchase of an auto-van for some such work. I haven't happened to have in pocket the necessary funds.

A second advantage England offers lies in the much greater thoroughness and earnestness of the class that a Van Mission gets in touch with. I saw it in town and village this past summer any summons to the grappling with a serious question, at a street corner, on the village green. meeting with immediate and serious response from all sorts of workingmen. There's a spirit of fair play, too, in England, that secures a hearing for the speaker, however radical his views.

I can't help feeling that a Van Mission here would have to be different from that in England. The differences involved run deep. They have the out-door crowds of the right sort. Sidewalk and street are filled with people of a summer evening.

They are in the mood for thought. You see it in the different tone of their daily papers. Their vital energies are not so spent with the day's toil but what they can listen hard for an hour.

But I believe that a popular appeal for our Unitarian convictions and inspirations can be made in this country. I think, however, that our Van Mission would do better without the van. Some quicker means of transportation, some surer means of getting a hearing worth the while, something done in co-operation with our new publicity department so as to work the secular press and the street pulpit together would be more likely to succeed on our side of the Atlantic.

GEORGE KENT.

Rev Harry Elmer Gilchrist, New Orleans, La :

Replying to your question concerning the advisability of trying the "Van" experiment in this country, I am free to state for some time I have ardently desired to see it tried. I believe that it will prove an effective agent in our rising missionary movement. Of course Americans are not as accustomed to out-of-door preaching as they are across the sea, and the ultra-refined and tilted-rosed people will view it with disfavor. I have discovered this when I was engaged in Unitarian extension work. I have, however, firmly believed that we have a distinct mission to the masses and to the rural districts in which the van could be most usefully employed for both sowing seed and starting up new missions. I have longed and praved for just such a Unitarian evangelizing effort It would prove highly effective through the South, which I think offers a peculiarly suitable condition for it.

H. E. GILCHRIST.

The Meadville School

When any one of our churches is left without a pastor the matter of pulpit supply becomes to that particular parish of very vital importance The question is at once asked: hasn't our divinity school, or our fellowship committee, or the Associati n or *somebody*, a minister in readiness for us? The sources of the supply of ministers become of interest, an interest which frequently dies out, however, when from some one of these sources the desired minister appears. Parishes are coming to see that these sources must be matters of permanent interest, that a renewal of pulpit supply is a perpetually recurring necessity, whose satisfaction must be provided by the churches themselves. They must be concerned not with the immediate problem of how to fill each its vacant pulpit as soon as possible, but with the larger, more fundamental problem of how they may guarantee for the future of those pulpits a supply of ministers adequate in numbers and in efficiency. The solution of this larger problem is the divinity school. We who are actively engaged in the work of this solution reckon therefore on the cordial interest of the readers of THE UNITARIAN in the chronicle of the life of the Meadville Theological School during the past quarter.

A glance at the proof-sheets of our forthcoming Catalogue, now in press, shows several gratifying steps in advance. Most notable is the filling of the chair of Old Testament Interpretation by the calling of Henry Preserved Smith, D. D. This chair has been for several years vacant, the instruction being given by temporary supplies, the trustees wisely waiting with the permanent appointment until just the right man could be secured. This happy issue has now come about, and the school already feels the stimulus of the renewed strength given to this department by Dr. Smith's ripe scholarship and long teaching experience.

Professor Nicholas Paine Gilman has returned from his semester's leave of absence abroad, and has brought back as the result of investigation valuable data in regard to the Sociological progress of Europe Some of the more interesting of these results were presented in an address given at the formal opening of the school, on the evening of September 28, with the theme "The Transformation of Socialism." That the term "Socialism," like the term "Christianity," is not a fixed entity, having always the same content whenever spoken, but is rather subject to evolution and development, was made clear by Professor Gilman's interesting presentation of present European tendencies.

The same thing was equally evident in the recent lectures on the Adin Ballou foundation, given by Mr. James Graham Phelps Stokes, who spoke as a practical political Socialist. The conventional picture of the Socialist as half anarchist, half demagogue, who is the foe of capital, private ownership and individual rights, was thoroughly shattered by the quiet persuasive presentation of certain ideals actually aimed at by organized Socialism. Mrs. Rose Pastor Stokes in a brief address gained added sympathy for the ideals and reforms described, and left most of us asking: "If this be Socialism, are not we all Socialists?" In the deeper implication of the name we are indeed Socialists—we call it the Brotherhood of Man—whatever be our judgment as to the wisdom of definite programs for the realization of brotherhood Mr. Stokes indeed declared explicitly as well as implicitly, that the program of Socialism was its weaker side, and that it, like the rest of us, is still not clear as to "ways and means." But to gain sympathy for the ideals of social Brotherhood Mr. and Mrs. Stokes are admirably fitted.

Other Ballou lecturers are announced for the near future as follows: Mr. Frederick C. Howe of Cleveland, on December 17, on "What the City owes to its Citizens," and Prof. George A. Coe of Northwestern University on January 30 and 31, two lectures dealing with Mysticism and with Pragmatism in their relations to religious education.

Several visitors came to us in the wake of the International Council, and each spoke informally before the school on the work of liberal religion in his particular environment. These visitors included Rev. Valentine Davis, editor of the London *Inquirer*, Rev. Saichiro Kanda, a graduate of the school, now Secretary of the Japanese Unitarian Association in Tokio, Rev. Nicholas Jozan of Buda-Pesth, and Rev Wm. G. Eliot of Portland, Oregon. Secretary Wilson of the American Unitarian Association was also with us for a day, speaking on the larger missionary work of the free churches, and Rev L. W. Mason of Pittsburg, was our guest over Sunday, Dec. 8, when he preached a strong sermon at the Unitarian church.

An innovation in the Wednesday evening services at the school chapel is the preaching once a month by a member of the faculty. This brings the student into closer contact with another than the academic side of his teachers, and is showing itself of value in the deepening and unifying of the school life. The usual Thanksgiving service was held by the students, with a vigorous sermon by Mr. N A. Baker, and the school family, faculty and students together to the number of fifty sat down to a bountiful Thanksgiving dinner in Hunnewell Hall.

Our list of students shows a slight increase over last year's number. Our Cruft fellow, as last year, is Mr J. A. C. F. Auer, in residence at the University of Berlin. From our Unitarian brethren in Hungary comes as a graduate student Mr. Alex. Kiss, of the Unitarian College at Koloszvar and the Home Missionary College in Manchester, England. The Brahmo-Somaj scholarship for the year is held by Mr. Binay Mohan Sehanavis, a graduate of Presidency College in Calcutta. The ends of the earth seem come together in our Divinity Hall, for besides Hungary and India, Holland, Germany, Norway, Iceland are represented in our student body. An interesting symptom of what the future may show increasingly, is that two young men have entered Allegheny College in Meadville with the definite purpose of preparing for entrance to our school. College preparation is the desideratum for every theological student, even though it is not always possible, and the opportunity to pursue one's college work in the community and amid the associations of the following divinity course is a distinct advantage.

Several of our students are preaching at mission stations in neighboring communities, and others are beginning what promises to be an important city mission work in a down-town section of Meadville.

The graduates of last June are all settled, Miss E. E. Maynard in Meadville as the wife of our librarian, Rev. Walter C. Green, Mr. L. C. Dethlefs in Walpole, Mass, as minister of the First Parish Church, Mr. George B. Spurr at Petersham, Mass., as minister of the First Unitarian Church, and Mr. W. L Meaker at Dover, Mass., as minister of the First Parish Church.

The school library is fast becoming a problem. The necessary increase of volumes has demanded the two lecture rooms in Huidekoper Hall for stock room, and lectures are now necessarily given in the Music Room in Hunnewell Hall. The new fireproof building for our books cannot be long delayed. Meantime we rejoice in the books themselves as they arrive, the newest reductions of the masters of theological and social science, and the long desired older works which form the indispensable sources. No department of a professional school like ours is more potent in the efficient training of men than the library, and we take pride in the growth of our collection and in the appreciative use which it receives.

The quarterly bulletin will be ready by January first, with its announcement of the reconstruction and enrichment of our curriculum. It ought to be interesting reading for anyone interested in the future of the Unitarian churches, and a post card request to the Secretary of the faculty will bring it.

C. R. B.

"Congregational Democracy."

To the Editor of The Unitarian:

The recent article by Rev. F. C. Southworth on "Rational Development of Congregational Democracy," is an interesting review of a subject that deserves serious thought. Will you allow an active lay Congregational Unitarian to publish a few comments upon it?

The first impression that stands forth is that in the name of "Congregational Democracy," Mr. Southworth strikes as hard a blow as he can at the true Congregational spirit. In his paper the feeling of a minister as a professional man rings out against the invasion of his jurisdiction by the laymen. Mr. Southworth is too well read in our history to have touched a note so discordant to our ears. He holds that the fact that laymen are sharing in our organized work is "fraught with sinister possibilities," while the fact that it "exists in no other religious body in Christendom" seems to Mr. Southworth a cogent argument against it.

Now to a layman the question at once arises: Is religion as administered by all bodies in Christendom so successful that we need to scorn a method that has never been fairly tried? The old order changeth and the day of the minister as a ruler is past. Whatever form of church organization may be before us it seems quite safe to predict that no such sacerdotal rule as Mr. Southworth pleads for will ever appeal to our liberal fellowship.

Congregationalism in the minds of many of us means that every layman or woman is equal with every other, and with every minister, too, in his or her share in our fellowship. Indeed the desire and enthusiasm for organization that will carry our message to those who are waiting for it appears to be more ardent in many lay workers than in many of our ministers. Co-operation even for holiness in a country as large as ours requires an amount of executive ability that is apparently not possessed by the majority of our ministers. The present successful condition of our National Association seems to the layman to be due to the fact that, however they may have been chosen, our officers and representatives are men endowed with the executive ability which makes co-operation a thing of deeds and not words. When our vine is bringing forth its best fruits is it a timely moment to dig down and study its roots?

But there is a kernel of discontent in Mr. Southworth's address that can perhaps best be reached by his two implied questions.

1. Shall the American Unitarian Association be administered by representatives chosen by the ministers or by the congregations?

2. Shall a minister be called to the congregation that suits him, or shall a congregation call the minister that suits it?

The logical result of Mr. Southworth's address would compel him to give the sacerdotal answer. The right of the minister to be the congregational unit in the National organization seems to be neither congregational nor democratic and to be undesirable because it shifts responsibility from a permanent to a transient foundation.

It is surprising, even to one who is not a member of the American Unitarian Association, to see our dignified Meadville president marshal forth that perennial army of bugaboo life members to frighten the folks who do not know the facts. The truth is that a majority of these dangerous life members are as "dormant" as some of our churches, and in the minority are the most active and conscientious congregational democrats to be found on this whole continent.

M. D. L.

[Note.—We are glad to publish this letter, and feel that the point made in it is important. Yet we note that it does entire injustice to President Southworth's meaning. Mr. Southworth does *not* hold that the sharing of laymen with ministers in an organized work "is fraught with sinister possibilities." Quite the contrary: he is urging for a better equilibrium; the fact being that the number of ministers participating seems to him disproportionately small. What we all urge is that directors *shall* be chosen by congregations in representative capacity and not by individuals who happen to be life-members; and that congregations *shall*

call their own ministers and not delegate their responsibility to distant officials. In other words, I fear our correspondent has misunderstood Mr. Southworth's *animus*, tor the things he is pleading for are precisely those for which our writer urges. As for the life-membership issue—we all say, if innocuous, why continue so illogical a custom which actually has been so sorely a cause of criticism for many years? One cannot convince people living outside of Boston that it is a bugaboo. In their eyes it is a grievance which stands in the way of hearty co-operation. Why may we not all turn to and help remove so persistent a cause of misunderstanding?—EDITOR.]

King's Chapel and the Harvard Divinity School

The announcement that members of the faculty of the Harvard Divinity School are to preach in King's Chapel at the afternoon service, during the present season, furnishes an occasion to state once more the new relation between that church and school, as there still seems to be some misunderstanding about it in many minds. To guard the property of the church from falling into undesirable hands, as it might at some future time through purchase of the pews, the title is now vested in three trustees, through whom such transfers must be made. As a further precaution, in case these trustees should prove neglectful of their trust, their appointment must be ratified, and their acts are always subject to inspection by the faculty of the Harvard Divinity Shool. Under certain specified conditions that body may remove them altogether and appoint others in theit place. This does not affect the right of the wardens and vestry to manage their own affairs so long as the provisions of the deed of trust are duly observed, and the only violation of that instrument which could lead to interference would be the attempt to convert the property to narrow sectarian or to commercial uses. The execution of such a deed of trust partly explains the more frequent appearance of members of the faculty in the King's Chapel pulpit. They will preach at nearly all the afternoon services, beginning December 1st. The hour of service is 3:30, and all seats are free.—*Christian Register.*

Moncure D. Conway

One of the most picturesque and genuinely useful careers in the ministry of the liberal faith was terminated, when Moncure D. Conway died in Paris in November. Born in Virginia, and first affiliated with the Methodist body, for whom he preached as an itinerant in Maryland, in his early years, he entered the Unitarian fellowship as his faith outgrew the older dogmatism, and served our churches in Washington and Cincinnati.

During the War of the Rebellion Mr. Conway visited England (1863) on an anti-slavery mission to influence public opinion there which largely favored the Southern Confederacy. In London he became the minister of the South Place Society, founded by Elhanan Winchester and for many years under the charge of the famous William J. Fox. This society is now known as the "South Place Ethical Society." Mr. Conway remained minister for nearly twenty-five years. The society, beginning as a Universalist organization, under Winchester, has seen many changes. Under various names, "adopted or given" it has been known as "Philadelphians," "Universalists," "Society of Religious Dissenters," "Free Religious Society," finally landing as an "Ethical Society" which it remains to this day. Sarah Flower Adams, the author of the hymn, "Nearer, My God, to Thee," was a member of this congregation during Mr. Fox's ministry. She was a woman of fine religious genius and a devout Theist, but in the course of time the society became more and more representative of all shades of religious opinion, holding in its membership many who excluded Christianity and were simply attracted by the ethical, artistic and philanthropic associations of the society. It was once quite well described as an association of "seekers after truth, and a precious long time in finding it." During his ministry at South Place, Mr. Conway devoted a large part of his time to literary matters, and was the author of several

books. Mr. Conway early forsook the Unitarian name and became widely known as a "Free Religionist" and a radical of radicals. Toward the last he eschewed all ecclesiastical relations, yet his spirit was always essentially religious, and his interest in humanitarian causes distinctly after the manner of our prophets and apostles. In things vitally essential he was always of us, if not with us, and we rejoice to do him honor.

Billings Lecturers

At a late meeting of the directors of the Association the plans for the Billings Lectures for the remainder of the fiscal year were determined upon. Rev. Thomas R. Slicer was commissioned to visit in succession Ithaca, Buffalo, Dunkirk, Erie, Cleveland, Indianapolis, and Youngstown. About the same time Rev. John H. Applebee will hold a series of services in New Hampshire, visiting most of the churches of the state in company with some of the New Hampshire ministers. A little later Mr. Backus of Chicago will make a journey in Arkansas, Oklahoma, and Kansas, giving especial attention to Hot Springs, Ark., Oklahoma, Okla., and Wichita, Kan. In January and February Rev. Thomas Van Ness will visit the churches in the Rocky Mountain Department. His Sundays will probably be given to Salt Lake City and Ogden, Utah, with Boise, Ida., and Great Falls, Mont. In February Rev. John P. Forbes has been invited to visit the college town churches,—Ann Arbor, Mich., Madison, Wis., Iowa City, Ia., Lincoln, Neb., Lawrence, Kan., and Champaign, Ill.,—and Mr. Dole has been invited to make a journey in the Southern Department. In addition to these journeys Mr. Wendte will go to California in January, and Mr. Reccord of Springfield will make a trip along the whole of the Pacific coast in March. In this way, adding to the journeys of the officers of the Association, practically the entire country will be covered, and all the churches feel the touch of the national life.—*Word and Work.*

Hymn Books Wanted

A young society recently organized in the Middle States Conference is in need of hymn books. It already has a few copies of Amore Dei, and some twenty-five or thirty more of these would make its equipment complete. Or if these are not available, it may be that some older church which has recently made substitute for the A. U. A. Hymn and Tune Book, or Hymns for Church and Home may be willing to give their old books to this good missionary purpose. Address G. H. Badger, Unitarian Headquarters, 104 East 20th St., New York.

Afterglow

Clouds of the Western sky,
So boldly, strongly, wierdly massed
To thwart the fine serenity of passing day;
Now that the sun is set,
What rage of beauty do you answer back
To his retreating bafflement of light:—
Gold, purple, wondrous orange.
Passion of hot flame,
And eager exultation of the heart of roses;
That all that day had known
Of even radiance of sun's light unquenched
Were tame to what your quenching mass now gives
As afterthought of day's high miracle of light!

How dost thou make it thus,
God, with the soul's deep living:
(Giver of light and life and joy unspeakable!)
Not because day was clear:
Not because tide unbroken
Of a serene prosperity
Has flooded richly o'er me in full noon of blessing,
Quivers my soul this hour in tingling joyance,
But massing gloom of bafflements and dismay—
Hopes broken, deep faiths shattered,
Bitter tests of strength and toils of spirit,
Have murked for me the light of life,
In cumulate cloud of trial:—
And now from out of these:
From out of these, O God, lightgiver,
Bursts forth the radiance of thy deeper love,
Ay, flames and glows and rages
With an all passionate joy of wondrous beauty,
To thrill me to deep silence of thanksgiving:
Thy thwarting, grim, obscuring clouds of blessing
In their last gift of light thus made to tower
Triumphant o'er the passing light
They massed to hide!

G. M

Notes From the Field

Fourth Unitarian Church
Brooklyn, N. Y.
Rev. Leon A. Harvey
Minister

A number of things of importance to our church have happened in the last month. On Nov. 21 and 22 the Annual Fair was held in the new church building. It was very well attended and as a result nearly $600 has been added to the building fund. On December the church was dedicated. The Sunday School was made to feel that the church was theirs by joining with the minister in some dedicatory words. At the regular church service on Sunday morning Mr. Harvey gave a Pre-Dedication sermon. He took for his subject "The Spirit of True Religion". At 4 P. M. a Neighborhood Fellowship Meeting was held. The audience filled the auditorium and overflowed into the parlor. Representatives of the Dutch Reformed, Congregational and Universalist churches were present and brought cordial words of fellowship and good-will. All regretted that the Methodist minister who had accepted the invitation to speak was ill. But he sent a most heartsome letter which was read. Rev. T. R. Slicer spoke for the Unitarians and his genial message with its flashes of insight and breadth of spirit crowned the hour with the fitting word.

In the evening at 7:30 the auditorium was again filled and the overflow into the parlor repeated. This was the dedication service proper. Following the opening service which was conducted by Rev. G. H. Badger and Rev. Chas. Graves, the building was formally presented to the congregation by Mr. G. Derby White, the Chairman of the Building Committee. He recited briefly the story of the building of the church and commended both the architect and builder for the excellence of their work. In presenting the building he congratulated the congregation upon the noble opportunity which confronts it, and hoped that minister and people would find within its walls inspiration for their highest work.

The noble sermon of the evening was given by Rev. Merle St. Croix Wright who took for his text "What shall it profit a man if he gain the whole world and lose his own soul?" The responsive dedication by minister and people followed the sermon and then came the dedicatory prayer offered by Rev. John P. Forbes. Robert Collyer's beautiful dedication hymn concluded the service.

The church is in one of the best residential sections within the limits of Greater New York. Its walls are of concrete and plaster with shingled gables. Its attractive exterior is equalled if not surpassed by the interior. The open beams and high wainscoting are of cypress which is finished in a dark brown stain. The auditorium will seat 200 and parlor and gallery which open into it 150 more, making the total capacity 350. The estimated value of the building and grounds is $30,000.

Following the dedication, on Sunday evening, Dec. 8, Rev. Leon A. Harvey was formally installed as minister. This meeting was in charge of Rev. Geo. H. Badger, who presented the greetings and good wishes of the American Unitarian Association. The usual installation sermon was omitted and three addresses were given on Truth, Worship and Service as the Fundamentals of Religion. Rev. Caleb S. S. Dutton emphasized the fact that the highest truth is not a speculation but a life, and exhorted his hearers to find truth by living it. Rev. John P. Forbes closed his strong and helpful address on "Worship" with a charge to the people. Mr. Slicer followed with a stimulating address on "Service" which was full of illuminating sentences. Among them was this: "No man should be puffed up with pride because he pays his pew rent. It is only an annual tax on his religious education". He closed his address with a charge to the minister.

Rev. John Haynes Holmes in a strong and happy speech offered to the minister the Right Hand of Fellowship. The installation prayer by Dr. W. M. Brundage concluded the services.

In these services Mr. Harvey called attention to our indebtedness to Rev. D. M. Wilson, whose missionary zeal and foresight organized the church in 1900, and pointed out our great indebtedness to Rev. John M. Davidson, whose devoted ministry of five years made possible all that has followed in the past ten months.

Ottawa, Canada

The Rev. Henry Goodwin Smith D. D., has accepted the hearty call of this church to be its pastor, and has already begun his work there. Dr. Smith was recently received into our fellowship from the Congregational church and was professor of Systematic Theology in Lane Theological Seminary for several years.

Flushing, L. I.

The First Unitarian Church of Flushing has been formally organized and is looking forward to healthy and inspiring growth. It is the good fortune of the Unitarian people of this congregation that Rev. J. H. Ecob, D. D. has taken up his residence in Flushing and will occupy the pulpit as often as his other engagements will permit.

Richmond Hill, L. I.

A series of Unitarian services began here December 29th. Mr. A H. Sargent of Union Theological Seminary having the enterprise in charge. Rev. G. H. Badger, Sec'y of the Unitarian Conference of the Middle States and Canada, conducted the first service.

First Parish
Dorchester, Mass.

Since the resignation of Mr. Shippen the pulpit has been supplied by a committee, of which Mrs. Emily A. Fifield of the Alliance is a member. Prof. Francis Peabody of Cambridge, Dean Fenn of the Harvard Divinity School, Rev. Peter Goldsmith of Salem, Mass., Mr. Henderson of Bridgewater and Mr. Griffin of Braintree have preached.

The grading of the church grounds and the new ornamental iron fence are nearly completed and the improvement is striking. One or more memorial gateways are planned.

Two more free memorial pews have recently been endowed; one by the children of the late Franklin King, the other by Miss S. E. Hearsey and Miss M. E. Noyes in memory of parents.

The Alliance is having a very prosperous season with a membership of 155. A social gathering of the parish under the auspices of the Alliance was a gratifying success. Rev. Paul Revere Frothingham and Rev. James De Normandie will give addresses in the early new year.

The Benevolent Society is adding to its reserve fund this winter by cake sales at the different homes, which are pleasant social affairs.

Christmas barrels were sent as usual to places in the south in which the different societies are interested.

The Malten Club, the men's club of the church, held a noteworthy meeting in December at which Rev. Dr. Worcester of Boston, explained the system of "mind cure" as conducted at his church. Dr. Richard Cabot spoke on the ethics of medical work and kindred topics.

A large album containing portraits of many parishioners and friends was forwarded to Mr. Shippen in England at Christmas.

First Cong. Church
Rowe, Mass.
Rev. Margaret B. Barnard
Minister

On the 14th of November last the new Unitarian Memorial Church was dedicated. It was a very happy occasion for the little society at Rowe. An impressive dedication service with a sermon by Rev Samuel A. Eliot D. D. of Boston, was the feature of the afternoon.

In the evening letters were read from friends of the society and there were addresses by the following ministers: Rev. R. E. Birks of Deerfield, spoke upon "The Church in a Country Town"; Rev. J. D. Reid upon "The Old and New in Theology": while Rev. Dr. J. T. Sunderland had for his subject "Together." The music for both services was by a quartette from All Souls' Church, Greenfield.

The possession of this beautiful little church is a source of deep gratification to the society which has been without a suitable place of worship for a number of years. It was made possible by the gift of $5000 from Frederic E. Smith of Boston, in memory of his grandfather, Rev. Preserved Smith, the first ordained minister in Rowe. Other gifts of windows, pews, organ and other furnishings, in memory of those who have been workers in the church in the past, have made it rich in associations as well as attractive to the eye.

The building is a combination of wood and stone; the architect, Jerome R. Allen of New York.

King's Chapel
Boston, Mass.
Rev. H. N. Brown
Minister

A series of lectures on Current Problems in Theology began at King's Chapel November 11, and will be continued through March. A detailed announcement follows. The doors will be opened at 2 P. M., closed at 2:30 and throughout the lecture.

1. "Recent Discoveries in Palestine," by Prof. D G. Lyon, November 11, 18 and 25.

2. "The Formation of the Hebrew Psalter," by Prof. C. H. Toy, December 2, 9 and 16.

3. "The Naturalization of Christianity in the Far East," by Prof. E. C. Moore, January 6 and 13.

4. "The Origin of Religion" by Prof. G. F. Moore, January 20 and 27.

5. "The Nature of Revelation" by Prof. W. W. Fenn, February 3 and 10.

6. "Early Reformation Thought" by Prof. E Emerton, February 17 and 24, March 2 and 9.

First Church
Needham, Mass.
Rev. William W. Peck
Minister

On December 8 the church observed the sixth anniversary of the present ministry. In a review of these six years the minister noted the addition of 108 names to the parish list. Fifty-three names have been withdrawn by death and removal. More than half of the increase represents persons never identified previously with a Unitarian church. Two regular services are held during six months of the year. The Sunday School numbers nearly one hundred pupils and teachers, faithfully mastering a graded course arranged by the Superintendent, F. deM. Dunn of the Boston Latin School faculty. A strong and active Alliance, a vigorous Men's Club, and a lively Boys' Club have been added to the efficient societies previously existing. Extensive repairs are under way, and, when completed, the Parish House will provide facilities for broadening the service the church renders the community. A strengthening sense of partnership in the national work of Free Religion has resulted in increased contributions to the American Unitarian Association. With the continued harmony and devotion which has accomplished much in the past, the future promises a church ready to render greater service to the cause of our faith.

Franklin, N. H.
Rev. H. C. McDougall
Minister

Things are very prosperous with us here in Franklin. We have just expended about $4,000 in refitting and enlarging our social rooms, making a new dining room in the basement of the church, beautifully lighted and ventilated by an electric fan which insures the purest of air. The new room seats over two hundred and is commonly fully used at our monthly suppers.

The affairs of the denomination throughout the state are in good shape and our churches manned by good men.

Ann Arbor, Mich.
Rev. Henry Wilder Foote
Minister

The rapid growth of liberalism in this college town has been a notable feature of the last five years. This fall two events have taken place which would have been inconceivable until quite recently. On Thanksgiving Day Mr. Foote preached the sermon at the Union Thanksgiving service in the Congregational church. The Baptist, Christian, Congregational, Methodist and Presbyterian ministers took part in the service. This is the first time that the Unitarian minister has ever preached in any pulpit in this city save his own. Though Mr. Foote last year read the scripture lesson at the Union service in which the Unitarian congregation was then for the first time invited to have a share. On Dec. 7th Mr. Foote delivered the invocation at the Students' Y. M. C. A. banquet at which Prof. Effinger, a trustee of the Unitarian church and son of a former Secretary of the Western Conference, gave one of the principle addresses. This remarkable indication of a change of attitude of the part of the Y. M. C. A. was followed by the appearance of Rabbi Franklin of Detroit on Dec. 8th as a speaker at one of its regular meetings,

The Unitarian church has been conducting a series of very successful Sunday evening services at which a number of university professors have dealt with varied topics. On Dec. 15th the 100th anniversary of Whittier's birth was observed with a sermon in the morning by Mr. Foote on "Whittier as a poet of Religion" and an address in the evening by Judge Harriman on "Whittier and the Man."

A Union Service

On Thanksgiving Day, for the first time in the history of New England, Jews and Christians united in worship in a synagogue at the Temple Adath Israel in Boston.

The temple was fairly well filled, there being a predominance of Jewish people. Rabbi Fleischer conducted the service, and Rev. Thomas Van Ness of the Second Church in Boston, Congregational Unitarian, the members of which gathered in the temple to worship with the Jews, preached the sermon Several potted palms upon the altar were the only decorations Despite the fact that there were both Hebrews and Christians in the temple, the usual Kadusche prayer was pronounced by Rabbi Fleischer. This is a prayer for the dead, and is always spoken in Hebrew. Other prayers were offered by both Rabbi Fleischer and Mr. Van Ness, at which both Hebrews and Unitarians stood with bowed heads and listened. Mr. Van Ness took for the text of his sermon, "National Reasons for Thanksgiving; or, the Triumph of Democracy" He closed with a short prayer, which ended the service.

New Books

THE TEMPLE OF VIRTUE by Paul Revere Frothingham Boston and New York. Houghton, Mifflin & Co. $1.25 net.

We are glad that Mr. Frothingham has put into permanent form these six sermons of quiet inspiration and sturdy common-sense. They are timely in the best sense of the word; albeit with a somewhat old-fashioned restraint of seriousness. Mr Frothingham never plays with his theme, never illustrates with dramatic episodes, rarely approaches his themes from a poetic side, but insistently perseveres in a straight moving urgency for righteousness. His Temple of Virtue has four pillars; suggested by a test from the Wisdom of Solomon, while a sermon on the "Altar of Love" gives noble summation to the group. If there is more of Bostonian serenity than of Pauline fervor in the style of their utterance, there is surely the note of sincerity and moral earnestness behind them all The virtues considered in turn are Self Control, Courage, Prudence Magnaminity. The sermon on Self-Control is most characteristic; that on Courage in some regards the best The sermon on Love, which ought to have been the best, fails a little We doubt the homiletic excusability of that proclamation in French in the first chapter. A good sermon even when it is printed by a Boston publishing house must have some consideration for the moderns who did not "elect" French in their college courses—yet have souls to be saved!

NEW THEOLOGY SERMONS. R H. Campbell, M. A. New York. The Macmillan Co. Net $1.50.

This book does not help matters very much. In his widely-read volume "The New Theology" Dr Campbell was eager and insistent in the zest of his revolutionary faith. Old Orthodoxy was done with; nearly every word that had played a part in the formulation of ancient symbols was stripped of its old meaning and either smelted over into radically new form or else relegated ruthlessly to the scrap heap. The new theology set up to take place of the old was rationalistic, evolutionary and progressive, with careful safe-guards however lest its progressiveness slip carelessly into tabooed Unitarian ways. On the whole the forth-setting was candid, lucid, and definite if not exactly compelling.

This later book is not an extended exposition or defense of "The New Theology", but a group of sermons preached in the spirit of that theology and striving to interpret their "gospel" sound. The attempt is only partially successful. There is not the glow, nor the deep human passion of the best sort of preaching: and the lyric quality which should always attend the highest attainment of perfect preaching rarely appears. To some extent these discourses illuminate the central elements of the "modern doctrine": there is much about the new conception of sin and salvation, and the essential Christship in all of them, but there is lack of robust application and persuasive interpretation Sermons like those on The Gift of the Son The Angel of the Soul, The Valley of Baca, and The Son of Perdition, are ingenius rather than transfiguring. That on the Sinlessness of Jesus lacks genuineness. This is not to say that there is not in all these discourses a wholesome advance on the old time flimsiness of gospel preaching; a sturdiness of good sense and freshness of uncompromising optimism. Dr. Campbell's style is always interesting and direct; and one respects his restraint from high-tones in illustrative color. It is all worth while in its way, but we find nothing here to remove a certain shiftiness in Dr Campbell's method of liberalism or save him from the mischief of his rash hetrodoxy. As we said in the beginning this book does not help matters: the new theology still hangs in indeterminate mid-air.

THE LOVES OF PELLEAS AND ETTARE: by Zona Gale New York. The Macmillan Co $1.50.

We are glad there are some folks left to write such books as this—and to enjoy reading them. This is not a bit like the Edith Wharton things, or Sir Gilbert Parker's latest. And to have this sort of thing all the time of course might be distressingly fatiguing: sometimes we want those other things which this is so unlike. But now and then to have our soft aside of tender sentiment and dainty humor, and graceful dreaminess of social philosophy, all in the golden tint of late afternoon, and fading autumn, if you please, is very pleasant and recuperative. This is a love-story of life's western slope; lover and his mistress are in their mellow-age: rheumatic and—garulous: yet they are still lovers—and the worst sort of matchmakers—which makes up the motive of the book. For it is really a chain of love-stories, some of young folks, some of queer folks, some of not absolutely good folks perhaps, (though this is a perfectly proper book, be sure) but the thread on which the chain is strung is the sun-set romance of these lovers with snowclad heads, who play at Providence in their concern of those other than themselves in the Paradise of romance.

THE CONVERT: by Elizabeth Robins: New York. The Macmillan Co. Price $1 50.

Miss Robins can write good fiction beyond all doubt. She is a firm depictor of human character; the first chapter of this book lines out enough of interesting and "different" characters to set up an average novelist's outfit; she is marvelously clever at dialogue, and her analysis of human motives and treatment of dramatic crises are exceptionally strong. But she has certainly not made a great or interesting work out of The Convert. Its movement is toilsomely slow; its pages of conversation unutterably fatiguing; its problem is uninviting, and its development a thing of offence. Perhaps to the English reader where its theme is actually of the moment and its interest one

of burning significance it may find enthusiastic readers. But it is hard to make American women take the English Suffragette movement seriously; it presents at best an unattractive side to our social imagination, and Miss Robins seems to have spoiled good material and wasted undoubted gifts in devoting so many pages to such dreary product.

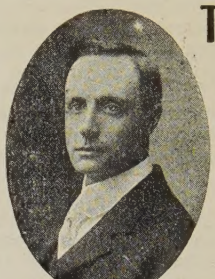
THE LITTLE WATER FOLKS: Stories of Lakes and Rivers, by Clarence Hawkes. Illustrated by Charles Copeland. New York. Thomas Y. Crowell & Co. 75c.

The man who wrote this book knew well what he was writing about, and very well whom he was writing for. He has evidently not forgotten his own boyhood days when the mazy marsh and the wantoning brook had ever their luring charm; and his manner of telling about otters and frogs and herons and blue-jays and the rest of these water folks is very intimate and unconventional. This is not a book on Natural History. Bless you, no! It's a series of chatty things addressed at once to the memory and the imagination of growing boys and girls, about good neighbors of their country play-haunts, with a good deal of story and anecdote mixed in, and now and then, why not?—just incidentally,—some very interesting information which makes it a very sensible and no less welcome addition to any healthy youth's library.

NINA'S CAREER, by Christina Gowans Whyte. New York. Macmillan Co.

This is a wholesome book for healthy minded girls, written after the English manner. The people in it are all nice people and Miss Whyte has exceptional gift in making her interesting characters stand forth in a clear and intimate manner. The action is not rapid, but the interest is sustained. Surely Miss Whyte understands the heart of growing girlhood to a delightfully accurate degree, and this book will be welcome to many a household when the tone of life is nigh.

If a man wants happiness he will soonest get it by thinking no more about it and seeking out some way of making himself useful to his fellowmen Then he will wake up some morning and find himself happier than he ever dreamed that he could be.—*I. W. Chadwick.*



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